Department Of Law

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• By the Students • Of the Students • For the Students

1ST SEMESTER SOCIOLOGY

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About the Committee

The Academic Committee of the Department of Law at the University of Calcutta is a newly formed body established in the month of September, 2024, comprising dedicated students from all 5 years of the BA LLB program. This diverse committee is designed to foster a collaborative academic environment, drawing on the unique perspectives and experiences of its members to enhance the educational journey of the students.

With a total of 12 members, including two Joint Secretaries, the committee operates under the auspices of the Student Unit (TMCP) of Department of Law, University of Calcutta. Its primary mission is to develop comprehensive study materials and notes that cater to the specific needs of law students, ensuring they have access to essential resources for their academic success.

In addition to creating study materials, the committee is committed to provide valuable support through organized online doubt-clearing sessions and compiling lists of important exam questions. By engaging students from various academic years, the committee aims to create a vibrant community that encourages knowledge sharing and academic excellence across all levels of the BA LLB program. Through these initiatives, we aspire to empower students and enhance their understanding of legal concepts, preparing them for both examinations and future careers in law.

Objectives Of the Committee

The Academic Committee of the Department of Law at the University of Calcutta is dedicated to enriching the academic experience of BA LLB students through several key initiatives. A primary focus is developing comprehensive study materials, including high-quality, well-researched notes covering essential topics in the BA LLB curriculum. This ensures students have valuable resources to support effective learning and exam preparation.

To aid examination success, the committee curates and distributes a list of important questions and topics, helping students focus on critical areas and improve performance. Regular online doubt-clearing sessions further support students by providing a platform to clarify course content, ask questions, and engage in discussions on complex legal concepts.

The committee also emphasizes practical learning through workshops and seminars with legal professionals, offering insights into the legal field and connecting theoretical knowledge to real-world applications. Additionally, fostering a collaborative academic community is a priority, encouraging knowledge sharing and support among students across different years.

Looking ahead, the committee plans to introduce new initiatives such as guest lectures and legal research projects to further enhance the academic experience and prepare students for future careers in law.

Acknowledgement

The Academic Committee of the Department of Law at the University of Calcutta extends its heartfelt gratitude to all those who have supported the establishment and ongoing efforts of this committee. We would like to express our sincere appreciation to the University of Calcutta for providing a conducive environment for academic growth and innovation.

We are especially thankful to the Student Union members, ***Surya Jyoti Sarkar*** *(President) and* ***Ananda Biswas*** *(General Secretary) for their unwavering support and guidance, which has been instrumental in facilitating our operations and ensuring that student voices are effectively represented in our initiatives.*

We also appreciate the enthusiasm and commitment shown by our Committee Secretaries - ***Anandita Nandy and Dipshikha Bhandari*** *of 7th Semester and Executive Members – 9th Semester-* ***Ridhikamini Basu Mallick,*** *7th Semester -* ***Ritisha Majumder, Maitreyee Roy****, 5th Semester -* ***Anu Mondal, Manami Pramanick, Supriti Murmu****, 3rd Semester –* ***Diksha, Krishna Thakur, Pragya Shukla, Arkodyuti Pramanick, Debapriya Dutta*** *in working collaboratively to enhance the academic environment for law students. Together, we aim to create a vibrant learning atmosphere that prepares students not only for examinations but also for their future careers in law.*

Disclaimer

The notes mentioned in the pdf are prepared for assistance of students in the Department of Law, Calcutta University. They are aimed at supplementing the efforts of students. Students are sincerely advised to attend classes and study by themselves, using these notes only as a means of reference to enhance their knowledge for examinations. This Committee does not condone missing classes or forsaking of own research for academic purposes.

Chapter 1: Nature of Sociology

1. What do you mean by "Sociology"? Who is regarded as the Father of Sociology and why?

Sociology is the systematic study of society, social institutions, and social relationships. It explores how human behavior is shaped by social structures, cultural norms, and group interactions. Sociologists examine various aspects of society, including family, education, religion, and class, to understand patterns of social behavior and the complexities of social life.

Sociology has been defined by a lot of Sociologists and thinkers. Some of them are as follows:

- The founding father of sociology, defines sociology as the science of social phenomena "subject to natural and invariable laws, the discovery of which is the object of investigation".

  - ***Auguste Comte***

- "Sociology is a general science of society".

  - ***Kingsley Davis***

- "Sociology is the science that deals with social groups".

  - ***Harry M. Johnson***

- "Sociology is the scientific study of social life".

  - ***Ogburn and Nimkoff***

- " The science which attempts the interpretative understanding of social action in order thereby to arrive at a casual explanation of its course and effects".

  - ***Max Weber***

- "Sociology is the scientific study of social aspects of human life".

  - ***Kimball Young and R. W. Mack***

Auguste Comte is regarded as the father of sociology. He coined the term "sociology" in the early 19th century and emphasized the importance of applying scientific methods to the study of society. Comte believed that understanding social laws could lead to progress and improvement in society. His ideas laid the groundwork for later sociological theories and research

methodologies. He was the first to systematically study society and introduce the concept of sociology as a distinct discipline. In the early 19th century, Comte sought to understand social order and change through scientific observation and analysis. He believed that social phenomena could be studied with the same rigor as natural sciences, advocating for a positivist approach that emphasized empirical data and observable facts.

Comte introduced the idea of the "law of three stages," suggesting that societies evolve through theological, metaphysical, and scientific stages of understanding. His emphasis on social dynamics and the importance of societal structures set the foundation for future sociological theories. By establishing sociology as a scientific field, Comte influenced later thinkers and encouraged the exploration of various social issues, making his contributions crucial to the development of modern sociology.

2. What is the relationship between Sociology and Law?

In the words of

- "A society that is governed by laws must ensure that those laws promote the greatest happiness for the greatest number."

  - ***John Stuart Mill***

- "Law is a mechanism of power; it shapes social relations and enforces norms within society."

  - ***Michel Foucault***

- "The law is the expression of the collective consciousness, reflecting the moral beliefs of society."

  - ***Emile Durkheim***

So, we can easily conclude that law and sociology are just like the two wheels of a bicycle which helps in balancing various aspects of the society and thus maintains a smooth social system suitable for today's needs and prevents today's social structure from becoming Barbaric

1. **Interdisciplinary Nature**:

Sociology and law are interconnected disciplines that analyze society's structure and functions. Sociology studies social behavior, institutions, and relationships, while law provides a framework for regulating behavior within societies.

2. **Social Context of Law**:

Laws do not exist in a vacuum; they are influenced by social norms, values, and conditions. Sociologists study how societal factors shape legal systems and how laws reflect the social context in which they are created.

3. **Legal Sociology**:

A subfield known as legal sociology examines the relationship between law and society. It explores how laws impact social behavior, how social changes influence laws, and how various groups interact with legal systems.

4. **Understanding Law as Social Control**:

Law functions as a means of social control, maintaining order and protecting individuals' rights. Sociologists analyze how laws help regulate behavior and enforce norms within communities, often focusing on the effectiveness and fairness of these laws.

5. **Social Inequalities and Law**:

Sociology investigates how laws can reinforce or challenge social inequalities based on race, class, gender, and other factors. Sociologists often critique laws that perpetuate discrimination and advocate for legal reforms that promote social justice.

6. **Impact of Law on Social Change**:

Legal changes can lead to significant social transformations. Sociologists study landmark legislation, such as civil rights laws or changes in marriage laws, to understand their broader societal impacts and how they reflect changing social attitudes.

7. **Criminal Justice System**:

The study of crime and deviance is a crucial aspect of sociology, often intersecting with legal studies. Sociologists analyze how laws define crime, the functioning of the criminal justice system, and societal responses to criminal behavior.

8. **Norms and Legal Compliance**:

Sociology examines the relationship between societal norms and legal compliance. It explores why individuals and groups obey or disobey laws, considering factors such as socialization, peer influence, and cultural context.

9. **Policy Development**:

Sociological research informs lawmaking and policy development by providing insights into social issues, trends, and the potential impacts of laws. Policymakers often rely on sociological findings to craft legislation that effectively addresses societal needs.

10. **Law and Social Movements**:

Sociology studies how social movements mobilize around legal issues, advocating for reforms and challenging existing laws. The relationship between law and activism highlights the dynamic interplay between societal demands and legal responses.

11. **Cultural Influences on Law**:

Laws are influenced by the culture in which they exist. Sociologists explore how cultural beliefs, traditions, and values shape legal frameworks, as well as how legal systems, in turn, influence cultural practices.

12. **Global Perspectives**:

The relationship between sociology and law also extends to global contexts. Sociologists examine how legal systems operate in different cultural settings and how international law interacts with local customs and practices.

13. **Ethics and Morality**:

The intersection of sociology and law involves examining ethical and moral questions surrounding legal practices. Sociologists analyze how societal moral standards influence legal principles and vice versa.

14. **Case Studies and Research**:

Empirical research conducted by sociologists often involves case studies of specific laws or legal systems, providing detailed insights into their operation and effects on various communities.

15. **Future Directions**:

As societies evolve, the relationship between sociology and law continues to grow in importance. New challenges, such as technology's impact on privacy laws, require sociological insights to navigate legal complexities in modern contexts.

16. **Socialization into Law**:

Sociology examines how individuals are socialized into understanding and respecting laws. Through family, education, and media, people learn about legal norms and expectations. This process of socialization affects their attitudes towards the law and their likelihood of compliance, making it crucial for understanding legal behavior in society. By studying this aspect, sociologists can identify gaps in legal education and areas where public awareness campaigns may be needed to promote lawful behavior.

The relationship between sociology and law is multifaceted, emphasizing the influence of social factors on legal systems and the role of law in shaping social behavior. By understanding this relationship, scholars and practitioners can better address societal issues, promote justice, and foster effective legal reforms.

3. Is Sociology a Science?

OR

Can Sociology be regarded as a Science?

The scientific status of sociology remains a topic of debate and has become an increasingly complex issue. Nonetheless, sociology has established itself as a science in its own right. At its core, science is a method of inquiry based on observation and experimentation. It involves collecting, organizing, and analyzing information to generate knowledge. This process is evident in sociology as it seeks to understand social phenomena through systematic observation, empirical evidence, and research. The term "science" fundamentally refers to the organization of facts and the identification of patterns or sequences. Science is an ongoing process that aims to uncover facts and develop an understanding of them. In this regard, sociology employs scientific techniques such as surveys, observations, interviews, and statistical analysis to study social behavior. These methods allow sociologists to draw conclusions, establish relationships, and identify trends within societies.

I. **Systematic Study of Society**

Sociology employs a systematic approach to studying human society, social behavior, and interactions. It follows structured research methods to collect and analyze data, much like the natural sciences.

II. **Use of Scientific Methods**

Sociologists utilize scientific research methods, such as surveys, experiments, observations, and case studies, to gather empirical data. These methods ensure that the findings are based on observable, measurable, and verifiable evidence.

III. **Objectivity**

Like other sciences, sociology strives for objectivity by minimizing personal biases and emotions in research. Sociologists aim to produce unbiased results through careful data collection and analysis.

IV. **Development of Theories**

Sociology constructs theories that explain social phenomena, behaviors, and patterns. These theories are based on systematic observations and research, similar to theories in physics or biology.

V. **Predictive Power**

Sociology has the capacity to predict social behavior and trends based on existing data and patterns. For example, sociologists can predict how certain policies might impact crime rates or how social changes can affect family structures.

VI. **Use of Empirical Evidence**

Sociological research relies heavily on empirical evidence gathered through observation, experiments, and data analysis. This evidence-based approach helps validate theories and findings, reinforcing sociology's status as a science.

VII. **Testing and Verification**

Sociological hypotheses and theories are tested and verified through repeated studies and experiments. This replicability is a hallmark of scientific inquiry, ensuring that conclusions are reliable and consistent over time.

VIII. **Use of Concepts and Terminology**

Sociology, like other sciences, has a specialized vocabulary and set of concepts (e.g., socialization, norms, roles, social structure). These concepts help in the precise communication of ideas and facilitate a clearer understanding of social phenomena.

IX. **Interdisciplinary Connections**

Sociology often intersects with other scientific disciplines such as psychology, economics, political science, and anthropology. This interdisciplinary nature strengthens its scientific foundation, as it draws from and contributes to various scientific fields.

X. **Evolution and Progression of Knowledge**

Sociology, as a science, is dynamic and evolves over time. New theories, methods, and findings contribute to the body of sociological knowledge, reflecting its ongoing progress and development as a scientific discipline.

These points highlight that sociology meets many of the criteria used to define a science, making it a rigorous and empirical study of society. The scientific study of social phenomena certainly presents its own challenges. By their very nature, the study of society and its dynamics cannot be as precise as the natural and physical sciences. However, it would be incorrect to claim that sociology has no potential to be a science. Critics often emphasize that scientific studies must have exact conclusions and predictive abilities.

In conclusion, sociology shares several characteristics with the scientific disciplines and employs rigorous methods of inquiry to understand society. Although it may not be as exact as the natural sciences due to the complexity and variability of human behavior, sociology's use of systematic, empirical methods makes it a science in its own right. Its approach to studying human interactions and society's structure allows it to classify facts, recognize patterns, and contribute valuable insights to our understanding of social phenomena. Therefore, sociology rightfully holds its place as a scientific discipline, using scientific methods to uncover and analyze the complexities of social life.

4. Why do we need to study Sociology? What is the subject matter of sociology?

Studying sociology is essential for several reasons, particularly in our increasingly complex and interconnected world. Here are some key points highlighting its importance:

1. **Understanding Society**: Sociology helps us comprehend the structure of society, including the roles of institutions, groups, and individuals. It provides insights into how societies function, how they change, and how different elements interact. This understanding is crucial for anyone looking to engage effectively in social, political, or economic arenas.
2. **Social Awareness**: Sociology promotes awareness of social issues such as inequality, discrimination, and crime. By studying these topics, we become more informed citizens, able to critically evaluate societal problems and contribute to discussions and solutions.
3. **Cultural Insights**: Sociology encourages appreciation for diversity and cultural differences. It teaches us to recognize and respect various cultural practices and values, fostering empathy and reducing prejudice in our increasingly multicultural societies.
4. **Informed Decision-Making**: Sociological knowledge aids in informed decision-making, whether in personal, professional, or political contexts. Understanding social trends and behaviors allows individuals to make choices that positively impact their communities.

5. **Policy Development**: For those interested in careers in public policy, social work, or community organization, sociology provides the analytical tools necessary to develop effective policies that address social needs and promote equity.
6. **Critical Thinking**: The study of sociology cultivates critical thinking skills. It encourages students to question assumptions, analyze data, and consider multiple perspectives. These skills are invaluable in any field of study or profession.
7. **Preparation for Various Careers**: A background in sociology can open doors to various career paths, including education, social services, law, public health, and urban planning. Employers often value the ability to understand social dynamics and work effectively with diverse populations.
8. **Promoting Social Justice**: Sociology fosters a critical understanding of social injustices and inequalities, empowering individuals to advocate for change. By examining the root causes of issues such as poverty, racism, and gender inequality, sociology encourages activism and social responsibility. This awareness helps individuals work towards creating a more just and equitable society.
9. **Understanding Global Interconnections**: In an increasingly globalized world, sociology helps us understand the interconnectedness of societies. It examines how global issues, such as climate change, migration, and economic disparities, affect local communities. By studying these relationships, individuals can better appreciate the complexities of global citizenship and contribute to solutions that consider both local and global perspectives.

Subject Matter of Sociology

The subject matter of sociology is vast and encompasses various aspects of human behavior and social organization. Here are some of the key areas of focus:

1. **Social Institutions**: Sociology studies major social institutions such as family, education, religion, government, and the economy. Each institution plays a crucial role in shaping individual lives and societal functioning. For instance, sociologists examine how educational systems influence social mobility or how family structures affect child development.

2. **Social Interaction**: At the core of sociology is the study of social interaction—the ways in which individuals relate to one another. This includes exploring concepts like roles, norms, and values that guide behavior in different social contexts, from casual interactions to formal organizational settings.
3. **Groups and Organizations**: Sociologists analyze different types of groups (e.g., primary groups like families, secondary groups like work teams) and organizations (e.g., businesses, non-profits) to understand how they function, influence behavior, and contribute to social identity.
4. **Social Change**: Sociology investigates the processes of social change, including technological advancements, social movements, and cultural shifts. Understanding these dynamics is vital for grasping how societies evolve over time and respond to challenges.
5. **Social Stratification and Inequality**: A significant focus in sociology is on social stratification, which examines how resources, power, and opportunities are distributed unequally across different social groups. Sociologists study the implications of class, race, gender, and ethnicity on individuals' life chances and social mobility.
6. **Deviance and Social Control**: Sociology explores what constitutes deviant behavior, how societies define and respond to it, and the mechanisms of social control that maintain order. This includes the study of crime, punishment, and the legal system.
7. **Culture**: The study of culture—beliefs, values, customs, and symbols—is another critical aspect of sociology. Sociologists analyze how culture shapes individual identities and influences group dynamics, as well as how cultures interact in a globalized world.
8. **Globalization**: In an interconnected world, sociology examines globalization's effects on societies. This includes the spread of cultural practices, economic interdependence, and the challenges and opportunities that arise from cross-cultural interactions.
9. **Environment and Society**: This area of sociology investigates the relationship between societies and their environments. It examines how social structures, behaviors, and cultural beliefs shape environmental practices and policies. Topics include environmental justice, sustainability, and the social impacts of environmental change, highlighting how various groups are affected by ecological issues and how they mobilize for change.

Studying sociology equips individuals with the knowledge and skills to navigate and understand the complexities of society. Its broad subject matter allows students to explore diverse aspects of human interaction, making it a vital field of study for fostering informed, engaged, and empathetic citizens.

Chapter 2: Basics of Sociology

1. Define Status and Role along with examples.

Definition of Status

Status is the social position that a person occupies in society. It denotes the standing of a person in his society. It designates comparative amounts of prestige, difference or respect according to persons who have been assigned different roles in a group or community. The status can be both high as well as low. The status of a person is high if the role he is playing is considered important by the group. If the role is regarded less high, its performer may be accorded lower status. Thus, the status of a person is based on social evaluations.

Status has been defined variously as given below:-

- "Status is the social position that determines for its possessor, apart from his personal attribute or social services, a degree of respect, prestige and influence."

  - ***MacIver***

- "Status is the rank order position assigned by a group to a role or to a set of roles." According to him, "a person's status is his group standing or ranking in relation to other."

  - ***Ogburn and Nimkoff***

- "Status is one's place or position in a given social structure."

  - ***Mack and Young***

- "Status means the location of the individual within the group-his place in the social network of reciprocal obligation and privileges, rights and duties."

  - ***H.T. Mazumdar***

Definition of Role

The word 'role' meant the 'roll' on which an actor's part was written. Just as the successful enactment of a drama depends upon how successfully the different actors play their roles, similarly, the smooth running of social life depends upon how efficiently and consistently each member of different groups performs his or her role in the social system. Thus, the role consists of behaviour expected of an individual in community. The task performed by an individual makes up the role he is expected to play in the life of his social group.

Role has been defined variously as given below :-

- "A social role is a pattern of behaviour expected of an individual in a certain group or situation."

  - ***Lundberg***

- "Role is a set of socially expected and approved behaviour patterns, consisting of both duties and privileges, association with a particular position in a group."

  - ***Ogburn and Nimkoff***

- "What the individual does or performs in society we call it as his role."

  - ***Kimball Young***

- "Role is the manner in which a person actually carries out the requirements of his position."

  - ***-Kingsley Davis***

For example, a doctor, lawyer, or engineer holds a high status in society as they may have more power, influence, and prestige than others, and may be treated with greater respect and deference.

2. What do you mean by ascribed and achieved status? Give examples.

Ascribed Status

Ascribed status is the form of status not acquired but assigned when a child is born and usher into the process of socialization. The ascribed status is given to individuals without reference to their abilities and skills. The ascribed status is given based on sex, age, kinship, heredity, economic conditions, social stratification of the group. etc. The ascribed status of an individual cannot be changed.

For example, being born to an upper-class family or Kshatriya caste is an ascribed status.

Achieved Status

Achieved status is that which a person earned or attained out of his own personal efforts. Specialization in education, sharp division of labour, diversity of vocations and professions, quick means of communication and transport and the changed conditions of life are conducive to achieve status. Physical beauty, skill in music, scientific knowledge, cultural excellence, etc. raise the status of an individual.

For example, becoming a lawyer, doctor or businessman is an achieved status.

3. Explain ascribed role and achieved role.

Ralph Linton has classified roles into:-

b. Ascribed role
c. Achieved role

i) **Ascribed roles:-** "A role is said to be ascribed if its occupants acquire it automatically or as the result of objective characteristics or relations to others which are beyond their control". The individual has no choice over the ascribed roles. It is established at birth that an individual is ascertained to perform certain roles inevitably basing on sex, age, race. family, etc.

ii) **Achieved roles:-** Achieved roles are assigned upholding a standard. The person, generally has some choice. however much or little in playing the achieved role. Achieved roles include all occupational roles. The degrees of social pressure to play certain achieved roles vary.

For instance, the role of a father intersects with that of a child, the role of a worker with that of an employer, and the role of a doctor with that of a patient. Individuals assume numerous roles throughout their lives, often fulfilling multiple roles simultaneously.

4. What do you know about the contents of culture ?

OR

'Every society has a culture of its own'. State the characteristics of culture?

The word 'culture' comes from the Latin term '*Colere'* which means 'to cultivate, to till the soil'.

- "Culture is the expression of furniture in our modes of living and our thinking, intercourse, in our literature, in religion, in recreation and enjoyment."

-MacIver and Page

- "Culture is the complex whole that consists of everything with think and do and have as a member of society"

- Bierstedt

- In his book the social order classified the contents of culture into three components of culture. They are: ideals, norms and material the above classifications may be called as cognitive, normative and material.

- Robert Bierstedt

The cognitive dimensions (Ideas).

The first component of culture is idea, which consists of myth, superstitions, scientific facts, art and religion. This reflects ways of thinking, what people think, their beliefs and knowledge. Cognition is the process that enables humans to comprehend and to relate to their surroundings. All human beings share in the construction of cognition. They all think, feel, recognize, recall things from the past and project them into real and fantasized future.

The normative dimension (Norms).

The normative dimension is the second large component of culture. It includes rules, expectations and standardized procedures. Norms can be classified as folkways, mores. customs

and laws which guide individual conduct. The norms refer not to ways of thinking but to ways of 'doing'. We are interested in human conduct on different social occasions. There is difference between behaviour and conduct. Behaviour is mere response or impulse. Conducts, on the other hand, implies the presence of norms, which are cultural. Our conduct conforms to certain standards that are considered appropriate in the society in which we live. These standards and rules and expectations are what we call norms. Without norms there would be no order in society Cultural norms are based on cultural values. Norms are framed as rules, prescriptions or standards to be followed by people who occupy specified roles in society

The material dimension (Material).

The third component of culture, the material culture refers to what we have or possess as members of society. The culture provides knowledge, rules for organizing work and tools for human survival. Material culture refers mainly to basic conditions. which generally include material items that the members of a society have and use, as also to science, technology and instruments of production, transport and communication.

On the other hand, ***Horskovtis*** gives various elements of culture which are as follows-

- Culture is learned and an acquired behaviour and not hereditary or innate.
- Culture derives from the biological, environmental, psychological, and historical components of human experience and considered to be super organic and super individual.
- Culture is structured- it consists of organized patterns of thinking, feeling and behaving.
- Culture is divided into aspects.
- Culture is dynamic.
- Culture is variable and relative.
- Culture exhibits regularities that permit its analysis by the methods of science.
- Culture is an instrument whereby the individual adjusts to her/his total setting and gains means for created expressions.

Other general characteristics of culture are:

- Culture is communicable intelligence.

- Culture is social, not individual heritage of man.
- Culture is idealistic.
- Culture fulfils same needs which are ends in themselves.
- Culture has the characteristic of adaptation and it can be influenced by another culture.
- Culture has the quality of becoming integrated behaviour pattern of a society.
- Culture has receiving capacity.
- Culture is continuous with gradual change.
- Culture is human phenomenon.
- Culture persists through tradition.
- Culture is a total way of life.
- Culture aims at human understanding.

5. Differentiate between culture and civilization.

Though culture and civilization are used to refer to the same. ***MacIver and Page*** noted the following differences between culture and civilization-

(i) Civilization is measurable quantitatively on the grounds of efficiency, while culture is not.

(ii) Civilization is a progressive one and culture is not

(iii) Civilization consists of external material things while culture is related to internal thoughts feelings and values, etc.

(iv) Civilization and the products of it could be easily transmitted not only from one country to another but also from one generation to another. On the other hand, culture and its products are transmitted by its assimilation by the votaries. Only those who are worthy of it, acquire it.

Other differences proposed by others are:

i. To **Kant**, civilization was a matter of outward behaviour whereas culture requires morality as an inward state of man.

ii. Civilization is external and mechanical, utilitarian and concerned only with means, while culture exclusively deals with ends and is internal, organic and final.

iii. Civilization interests are essentially competitive or exclusive, whereas the cultural interests are in general inclusive.

iv. Civilization shows in its march to persistent upward trend, whereas culture on the other hand advances more slowly and is also subjected to stagnation and retrogression.

v. The works of civilization can be improved by anybody but that is not possible in the case of culture.

vi. The work of civilization can be more easily comprehended and communicated than those of culture.

vii. Civilization may be adopted without efforts while the adoption of culture depends upon personality and nature.

viii. Civilization is less flexible in its elements while culture is more flexible in its elements.

ix. When civilization is borrowed by a country or a generation other than its originator, it does not suffer any deterioration, loss or damage, whereas the elements of culture such as religion, art. literature, thoughts, ideals, etc. can never be borrowed in their original character.

x. Civilization is the body, whereas culture is the soul.

6. Distinguish between Society and Community.

Both society and community have specified geographical areas and a common life. In a complex culture, community and society may overlap. But the constituent elements and behavior patterns of society and community are distinctive. Following distinguished points are given below:

SOCIETY	COMMUNITY
A group of people with a common territory and culture, interacting with one another.	A group of people living in the same place or having a particular characteristic in common.

Members are diverse since it consists of many different communities.	Members necessarily share common characteristics among each other.
Interactions among members is a core element since it determines the connection between vast networks of people.	Interactions among members happen involuntarily since these people share many things in common.
There is high diversity among members; hence, it is heterogeneous.	There is minimum diversity; hence, it is rather homogenous.
Locality is not defined, and it is not an essential element.	Definite locality becomes an essential factor, and it provides a definite shape.
Society is based on both similarities as well as differences.	Community is based on only similarities among its members.
The objectives and interests of society are more extensive and varied.	The objectives and interests of a community are comparatively less extensive and varied.
A society is more concerned with organization.	A community is concerned with life from which organization develops.
Society is a web of social relationship.	Community consists of a group of individuals living in a particular area with some degree of "we-feeding".
Society is abstract.	Community is concrete.

7. Define Society. Discuss basic characteristic of society.

The term 'Society' is the most fundamental one in Sociology. But still, it is one of the most vague and general concepts in the Sociologist's vocabulary. The term 'society' is derived from the Latin word 'Socius', which means companionship or friendship! Companionship means sociability.

As ***George Simmel*** pointed out, it is this element of sociability which defines the true essence of society. It indicates that man always lives in the company of other people.

'Man is a social animal', said ***Aristotle*** centuries ago. Sociologists discuss 'society' from two point of views:-

There are three stages of Social Interaction: -

- Interaction between Individuals
- Interaction between Individuals and Groups
- Interaction between groups

Society may be viewed from any of the following three points of view:

(i) functionally
(ii) structurally
(iii) dynamically i.e. in terms of process.

Definition:

1. "A society is a collection of individuals united by certain relations or mode of behaviour which mark them off from others who do not enter into these relations or who differ from them in behaviour."

- M.Ginsberg

2, "Society is the complex of all organized associations and institutions with a community."

– Cole

3. "Society is the union itself, the organization, the sum of formal relations in which associating individuals are bound together." ***- Giddings***

4. "The term 'society' refers to a group of people, but to the complex pattern of the norms of interaction, that arise among them and between them."

– ***Lapiere***

Basic Characteristic of Society:

1. **Society is abstract:**

If society is viewed as web of social relationships, it is distinct from physical entity which we can see and perceive through senses. As written earlier, ***Maclver*** argued, "we may see the people but cannot see society or social structure, but only its only external aspects". Social relationships are invisible and abstract. We can just realize them but cannot see or touch them. Therefore, society is abstract. ***Reuter*** wrote: "Just as life is not a thing but a process of living, so society is not a thing but a process of associating".

2. **Likeness and difference in society:**

Society involves both likeness and difference. If people are all exactly alike, merely alike, their relationships would be limited. There would be little give-and- take and little reciprocity. If all men thought alike, felt alike, and acted alike, if they had the same standards and same interests, if they all accepted the same customs and echoed the same opinions without questioning and without variation, civilization could never have advanced and culture would have remained rudimentary. Thus, society needs difference also for its existence and continuance. We can illustrate this point through the most familiar example of family. The family rests upon the biological differences between the sexes. There are natural differences of aptitude, of capacity, of interest. For they all involve relationships in which differences complement one another, in which exchange take place. Likeness and difference are logical opposites but for understanding likeness, comprehension of its relation to the other is necessary. Society exists among those who have some degree of likeness in mind and in body. ***F.H. Giddings*** called this quality of society as "consciousness of kind" (a sense of likeness). Though likeness and difference both are necessary for the society to exist, but difference is always subordinated to likeness in society. Likeness has a predominant share in the constitution of society.

3. **Cooperation and conflict in society:**

Cooperation and conflict are universal elements in human life. Society is based on cooperation but because of internal differences, there is conflict also among its members. This is why, ***Maclver and Page*** observed that "society is cooperation crossed by conflict". We know from our own experience that a person would be handicapped, showed down, and feels frustrated if he is expected to do everything alone, without the aid of others. "Cooperation is most elementary process of social life without which society is impossible" ***(Gisbert, 1957).***

4. **Society is a process and not a product:**

"Society exists only as a time sequence. It is becoming, not a being; a process and not a product" ***(Maclver and Page, 1956***). In other words, as soon as the process ceases, the product disappears. The product of a machine endures after the machine has been scrapped. To some extent the same is true not only of material relics of man's past culture but even of his immaterial cultural achievements.

5. **Society as a system of stratification:**

Society provides a system of stratification of statuses and classes that each individual has a relatively stable and recognizable position in the social structure.

8. Differentiate between Association and Institution.

ASSOCIATION	INSTITUTION
It refers to an organized group of people having definite aims.	Institutions are forms of procedures and way of doing things.
State, Flood relief association political party are examples of association.	College, family, marriage etc. are the example of institution.
Association lacks stability and temporary in nature.	Institutions are stable and permanent in nature.

Association represents human aspects because it comprised of human beings. When a group of people organize themselves to fulfil some specific aims association is formed.	Institution refers to a social condition of conduct and behavior. Because institutions consist of rules, regulations, laws and procedures.
Association denotes membership. It belongs to association to political parties, trade unions, youth clubs, etc.	Institutions denotes only a mode or means of service.
Association has allocation, it makes sense to ask where it is. Thus, family can be located in space.	Institution does not have location. The question where it is, makes no sense at all. Thus, we cannot locate examination, education, marriage etc.
An Association is concrete and has a specific name.	An institution is abstract and identifies itself through a symbol.
An Association has legal status.	An institution does not have any legal status.
Association is formed to fulfil man's needs and necessities.	Whereas institution grows naturally and spontaneously.

Chapter 3: Social Process and Socialization

1. Discuss accommodation is a social process which results into social order.

Social Process

Social processes are the fundamental ways in which men interact and establish relationship. They refer to the repetitive forms of behaviour which are commonly found in social life.

Accommodation

- "The term accommodation refers particularly to the process in which man attains a sense of harmony with environment."

– ***MacIver and Page***

- "As a process, accommodation is the sequence of steps by which persons are reconciled to change in conditions of life through the formation of habits and attitudes made necessary by the changed conditions themselves."

- ***Reuter and Hart***

- "Accommodation is a term used by the sociologist to describe the adjustment of hostile individual or groups."

- ***Ogburn and Nimkoff***

- "Accommodation is the process in the field of social relationship the process by which living beings become adjusted to the environment."

- ***Gillin and Gillin***

- "The word 'accommodation' has been used to designate the adjustments which people in group make to relieve the fatigue tensions of competitions and conflict".

- ***Lundberg***

- "The word 'accommodation' has been used in two senses to indicate a condition of institution arrangement and to indicate a process."

- ***K. Young and R. W. Mack***

Characteristics of Accommodation

i) Accommodation arises out of conflict and keeps it out.

ii) It is an unconscious process through which man accommodates himself to the changed environmental conditions and situation.

iii) It is a process which is to be found in almost all the societies and countries.

iv) As a result of accommodation, co-existence between the attitude of love and hate is established.

v) The process of accommodation continues throughout the life of the individual and the society.

Methods of Accommodation

Accommodation can take place in different ways. These are:-

i) **Coercion-** When the parties are of unequal strength, the stronger party uses force or threat of force to terminate a conflict and the weaker party yields because it has been over powered or because of overpowered. An armistice or peace treaty following a war is an example for coercion accommodation.

ii) **Compromise-** In the case of compromise, groups or individuals who have equal power are persuaded to sacrifice some of their interests and to co-exist in peace in order to avoid conflict.

iii) **Tolerance**- In tolerance, one of the parties to the dispute accepts the viewpoint of the other without giving up its own principles or basic policies. It simply tolerates the other party so that the things move very smoothly. In religious matters, the best method of accommodation is tolerance.

iv) **Arbitration and conciliation**- Accommodation is also achieved by means of arbitration and conciliation which involve attempts on the part of the third party to bring about an end of the conflict between the contending parties. This method is very much suited for the settlement of trade disputes.

v) **Conversion**- Whenever one of the parties to the conflict admits not only its mistake and accepts the blame but also concedes the claims of the opponent, we have conversion form of accommodation. This method of accommodation is seen in the change of political ideology.

vi) **Rationalization**- Rationalization is a form of accommodation in which one party or individual evades the admission of one's fault or motives but offers excuses for Inappropriate behaviour. In waging aggressive war with other countries showing some false causes is an example of rationalization.

vii) **Subordination**- In larger groupings whether social or economic the relationships are fixed on the same basis. However, when individuals ordinarily accept their relative positions as a matter of fact at lower levels to avoid conflict.

So, Accommodation enables the individuals to adjust themselves to the changed functions and conditions. It also helps to establish and maintain cooperation which is vital to the groups by checking conflicting interests in regard to the property, authority and class interests. In this way, it maintains necessary security of a social order.

2. Socialization is a fundamental process that helps a child to become a useful member of thesociety. Discuss.

The human infant comes into the world as a biological organism with animal needs. He is gradually molded into a social being by the groups in society. He learns social ways of acting and feeling by Imitating others. The process of molding into a person is known as 'socialization'.

Definitions

- "Socialization is the process of working together, of developing group responsibility of being guided , by the welfare needs of others."

  - ***Bogardus***

- "Socialization is the process by which an individual learns and adopts the behaviour patterns and norms deemed appropriate in his or her culture."

  - ***David Drussler***

- "Socialization is the process by which the individual learns to conform to the norms of the group."

  - ***Ogburn***

- "Socialization is the total process in which an individual develops human personality and learns to be a social actor.

  - ***Orsen***

Socialization is a fundamental process that helps a child to become a useful member of the society.

Phases of Socialization Process

According to ***Giddens***, the phases of socialization process have two phases:

i) primary socialization
ii) secondary socialization.

Some say the process of socialization has four different types: -

- Primary socialization
- Secondary socialization
- Anticipatory socialization
- Developmental socialization
- Re-socialization.

1. Primary socialization:

Primary socialization takes place in infancy and childhood. This is the most crucial stage of socialization as the basic behaviour pattern is learnt by the child at this stage. The child internalizes many of the socially approved values, attitudes, beliefs and behaviour patterns of his culture.

The primary stage consists of three sub-stages: -

(i) the oral stage
(ii) the anal stage
(iii) the oedipal stage.

At the oral stage, the infant builds up definite expectations about feeding time and learns to signal his/her pressing needs for care.

The anal stage begins more or less after a year of infancy. The child at this stage is trained to take over some degree of care for himself/herself such as toilet training.

The oedipal stage begins roughly from the fourth year and goes up to puberty. This is the period when child becomes a member of the family, as a whole. All the roles in the family

prescribed according to sex are internalized by the child. The child identifies with the social roles.

2. Secondary socialization:

Secondary socialization from the latter stage of childhood and goes up to maturity.
Socialization is a continuous process, which takes place throughout the life of an individual.

3. Anticipatory socialization:-

It is the kind of learning which is described towards a person's future roles. That is, anticipatory socialization occurs when people anticipated their own participation in a situation imagining how others would feel, think and behave. Anticipatory socialization makes the individual anticipate his or her own participation in a social situation by watching how others would behave in that situation.

4. Developmental socialization:-

As an individual grows, he changes and molds himself according to the standard, and the needs of the society. He identifies himself with the society, also values, norms, way of life, instincts, etc. continue to be imbibed by him. This process of development is nothing but process of socialization.

5. Re-socialization:-

Re-socialization is a kind of learning which involves the learning of new ways of thinking, feeling and behaving that are completely different from one's previous way of life. For example, re-socialization occurs when one converts into a different religion or joins army or is put in a prison.

In this way, Socialization helps a child to become a useful member of the society.

3. Write about the importance of socialization in our society.

The importance of Socialization in our society is discussed below: -

i) In the socialization process, the individual learns the folkways, mores, sanction and other patterns of culture which will enable him to become a participating member of human society.

ii) The self of the individual develops only due to socialization.

iii) Without the diffusion of culture through socialization, the development of individual is impossible.

iv) Socialization teaches the person the culture which he must acquire and share, of making him a member of a particular group.

v) Socialization cultivates interaction among individuals.

vi) Socialization also helps to develop critical thinking skills, creativity and problem-solving abilities.

vii) Socialization provides opportunities to work together on group projects participating team sports and engage in other collaborative activities.

viii) With socialization skill individuals can develop a sense of belonging and connectedness. They learn to appreciate the important of working together towards common goal and support gone another through challenges.

4. Why is cooperation important in our society?

Definitions

- Cooperation is "the common endeavor of two or more persons to continuous and perform a task or to reach a goal that is commonly cherished."

  - ***Arnold W. Green***

- "Cooperation is a form of social interaction wherein two or more persons work together to gain a common end."

  - ***Eldrege***

- "Cooperation is the for process more which individuals or groups combine their efforts, in a more or less organized way, for the attainment of common objective."

  - ***Berchild***

Characteristics of Cooperation

- Cooperation is a conscious process in which the concerned individuals and groups have to work consciously.
- It is personal process in which the groups and the individuals involve to keep in personal contact and touch. They draw up plans and work for common objectives jointly with the help of one another.
- In this process there is more of continuity than competition. In almost all the aspects of life, the process of cooperation is going on.
- The cooperation process is to be found in almost all the group, societies and nations.

Importance of Cooperation in our society

i) For the fulfillment of innate and acquired desires. cooperation of other members of the society is necessary.

ii) The process of socialization is carried out with the help of other members of the family.

iii) the physiological even the spiritual needs of the individual are satisfied with the cooperation of the members of society.

iv) The very existence of society depends upon the mutual cooperation between the male and female of the species. It is by mutual cooperation that man and woman procreate and bring up their offspring.

v) Cooperation is a universal social process without which modern society is impossible to survive much less progress.

vi) All the progress that mankind has made in the various fields is to be attributed to the cooperating spirit of the people.

vii) Most of the individual and collective goals are achieved with cooperation only.

That's why, ***Kropotkin*** regards cooperation as essential for our survival and development of individuals and societies.

5. Differentiate between cooperation and competition.

Co-operation:

1. Nature
    - Co-operation is a process of working together for common rewards.
    - Competition is a process in which individuals or groups struggle for some goal or end.
2. Required qualities
    - The qualities like natural awareness, understanding, helpfulness and selfless attitude are necessary for cooperation.
    - For competition self-confidence, strong aspirations, the spirit of adventure and readiness to suffer and to struggle are needed.
3. Extent of Limit
    - Co-operation is limitless because one can go to any extent to help other.
    - Competition has limitations as it bound by norms.
4. Beneficial or Harmful
    - Co-operation is always beneficial as it brings normally positive results.
    - Constructive competitions are always beneficial but uncontrolled competition is always harmful or dangerous.
5. Extent of Satisfaction
    - Co-operation provides satisfaction and contentment to people.
    - Competition may cause satisfaction as well as dissatisfaction.
6. Contribution
    - The degree of solution for many international problems and disputes provided by co-operation is higher.
    - Competition may contribute to socio-economic progress as well as to general welfare but there is no chance for solution of international problems and disputes.

6. What is social process? Do you think Conflict, Competition and Co-operation are all interdependent?

Social processes are the fundamental ways in which men interact and establish relationship. They refer to the repetitive forms of behaviour which are commonly found in social life.

Definitions of Social Process

- "Social process is the manner in which the relations of the members of a group, once brought together, acquire a certain distinctive character."

  – ***MacIver and Page***

- "Social process means the various modes of interaction between individuals groups including co-operation and or conflict, social differentiation and Integration, development, arrest and decay."

  - ***Ginsberg***

- "By social process we mean those ways of interacting which we can observe when individuals and groups meet and establish system of relationships of what happens when changes disturb already existing modes of life."

  - ***Gillin & Gillin***

Social processes are an essential part of social life. Social process and social interaction are interrelated. The essential elements of social process are:

(i) Sequence of events,
(ii) Repetition of events,
(iii) Relationship between the events;
(iv) Continuity of events; and
(v) Special results.

Conflict, Competition and Co-operation are all interdependent

<u>Relationship with Cooperation and Competition</u>

Cooperation and competition are the two basic types of social processes that are required for human society to exist. Both play an important role in society's functioning. Both can be thought of as two sides of the same coin. There is no such thing as a society that is exclusively cooperative or competitive. Cooperation and competition each have their own set of benefits. According to Ross, the type of social stratification has an impact on the societies' relative cooperativeness and competitiveness. Competition fosters an open-class, fast-changing society, which is a beneficial aspect of competition. In India, for example, the democratic political system encourages more competition than the totalitarian system. Healthy competition benefits not only individuals, but also society as a whole, allowing it to progress and develop. It gives society both stability and change.

Relationship with Cooperation and Conflict

Cooperation is also a part of conflict. There is a hidden basis of compromise or adjustment in every conflict. In wartime, for example, enemies cooperate under certain rules before annihilating each other using the accepted modes and weapons of war. As a result of conflict, arrangements and agreements emerge that lead to cooperation. Most conflicts in human society, on the other hand, end in some sort of arrangement, accommodation, or fusion of the two opposing elements. There is no competition that isn't rife with potential for conflict. Competition turns into conflict as it becomes more personal. When competition becomes intense, conflict does not always arise. It only occurs when the competitors' attitudes become personal and hostile toward one another.

Conflict, Cooperation and competition are the three basic types of social processes that are required for human society to exist. All of them play an important role in society's functioning. So, Conflict, Competition and Co-operation are all interdependent with each other.

7. What is Socialization? What are the various agencies of socialization?

The human infant comes into the world as a biological organism with animal needs. He is gradually molded into a social being by the groups in society. He learns social ways of acting

and feeling by Imitating others. The process of molding into a person is known as ‘socialization’.

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  - ***Ogburn***

- "Socialization is the total process in which an individual develops human personality and learns to be a social actor.”

  - ***Orsen***

The various agencies of socialization

The chief agencies of socialization are:-

i) The family:-

Family is a primary group through which a child is initiated. The members of family, particularly the mother of an infant provide for the physical needs as well as care of the infant. The child observes that every individual in the family is assigned a status such as father, mother, brother, sister, etc. All the family members behave according to the defined roles associated with their statuses. The child identifies himself/herself with these status and roles and internalizes them, so as to be capable of and ready for behaving in society according to accepted patterns.

ii) The school:-

School is an agency that assumes some responsibility for socializing the children. School is the main center of teaching skills norms, etc., which they need in order to become functioning members learns of their society. It is in the school that a child also learns to adjust impersonal rules and authority of teachers. By extracurricular activities such as scouts, guides cultural programmes and sports, socialization is achieved at a faster rate. The child learns to obey rules, regulations and the commands of those who have social authority over them. The child's behavior may be checked, rewarding the acceptable and punishing the unacceptable. The child is expectable display obedience, self-control and adjustment not because the teacher offers love and protection but because a social system needs a standard of behaviour to be observed.

iii) The Peer Group or Play Group or Friends or Neighbourhood :-

The playmates and friends are also an important agency of socialization. The individuals of the same age and more or less of same social position are considered as peer group. The peer group may consist of neighbor's children, those in school or those at the playground and so on.

The child after attaining a certain age goes outside the house and comes in contact with other children. These children form a 'play group'.

iv) Religion (The Church):-

Religion is an important institution which influences in molding our belief and ways of life. The child sees his parents going to the temple or church and performing religious ceremonies. He listens to religious sermons which may determine his course of life and shape his ideas. Most of the families observe some or other religious practices which are learnt by children.

v) The State:-

The State is an authoritarian agency. It makes law for the people and lays down the modes of conduct expected of them. The people have compulsorily to obey these laws. If they fail to adjust their behaviour in accordance with the laws of the State, they may be punished for such failure. Thus, the State also molds our behaviour.

8. What is 'Assimilation'? Discuss its importance as a social process.

Assimilation is the process whereby persons and groups acquire the culture of other group in which they come to live, by adopting, its attitudes and values, its patterns of thinking and behaving, i.e., and its way of life.

Definitions of Assimilation

- "Assimilation is the process whereby individual or groups when dissimilar, become identified in their interests and outlook."

  - ***Ogburn and Nimkoff***

- "Assimilation is a process used to designate a process of mutual adjustment through culturally different groups gradually obliterating their difference to the point where they are no longer regarded as socially significant or observable."

  - ***Lundberg***

- "Assimilation is a social process whereby individuals and groups come to share the same sentiments, values and goals."

  - ***Biesant and Biesant***

- "Assimilation is a process of interpretation and fusion in which persons and groups acquire the memories, sentiments, attitudes of other persons or groups and by sharing their experiences and history are incorporated with them in a cultural life"

  - ***Park and Burgess***

Its importance as a social process

- **Assimilation is the outcome of coming into contact with other outside culture**.

The best example of assimilation is that of the foreigners being assimilated in the host culture, i.e., their abandoning their own culture and taking on that of the host country. It takes place in other cases also. For instance, children are gradually assimilated into adult society as they grow up and learn how to behave.

- **Assimilation is a social as well as psychological process.**

Acculturation is the first step of assimilation. Acculturation is the process of borrowing certain cultural elements of the group which is in contact and incorporate them into its own culture. The adoption of some traits of the dominant culture by another cultural group paves the way for the absorption of the new cultural group. The social contacts established by assimilation finally result into permanent feature. The speed of the process of assimilation naturally depends on the nature of the contact. It is primarily complete social integration which results in perfect assimilation. Social integration is the harmonizing or unifying of social relations. Social integration consists in the organisation of the various constituents of society on the basis of specific cultural patterns.

Chapter 4: Social Groups

1. What is a Social Group? State the characteristics of Social Groups.

- "Social groups are essential units of social life that shape individual behavior and consciousness."

  - ***Emile Durkheim***

- "Social groups are the primary agents of socialization, shaping individuals' perceptions of reality."

  - ***Peter L. Berger***

- "Social groups are systems of interrelated norms and roles that contribute to social order."

  - ***Talcott Parsons***

A social group is a collection of individuals who interact with one another, share common interests, values, norms, or goals, and perceive themselves as part of a collective identity. These groups can range from small, intimate circles, like families and close friends, to larger entities such as communities or organizations. The interactions within social groups are fundamental to human society, as they foster relationships, provide support, and facilitate communication. Social groups play a crucial role in shaping individuals' behaviors, attitudes, and self-concepts. They

contribute to the establishment of social norms, influence decision-making processes, and provide a sense of belonging and identity. Understanding social groups is essential for analyzing social dynamics and structures within societies.

Characteristics of Social Groups

1. **Common Identity**:

Members of a social group often share a sense of belonging and identity. This commonality might stem from shared interests, goals, or backgrounds. For instance, a sports team shares the identity of being athletes striving for a common goal—winning a championship. This shared identity helps foster unity and cohesion among members.

2. **Interaction**:

Regular interaction among members is a defining characteristic of social groups. This interaction can be formal or informal and may occur face-to-face, through digital means, or within various contexts. The nature and frequency of these interactions contribute to the group's dynamics and the strength of relationships within it. For example, members of a book club regularly discuss their reading materials, reinforcing their connections.

3. **Structure**:

Social groups typically have a defined structure that can include roles, norms, and hierarchies. Roles might be assigned based on expertise or responsibilities, such as a leader, organizer, or participant. This structure helps facilitate organization and functionality, allowing the group to achieve its objectives efficiently. In a workplace, for instance, the hierarchy delineates responsibilities and decision-making authority.

4. **Shared Norms and Values**:

Members of a social group adhere to specific norms and values that guide their behavior and interactions. These norms can dictate acceptable conduct, communication styles, and even the group's goals. The shared understanding of these norms fosters predictability in interactions and

helps maintain order. For example, a religious group may have specific values that govern its members' behaviors and interactions.

5. **Persistence**;

Social groups tend to have a degree of permanence, although they can change over time. Some groups, like families, persist across generations, while others, such as study groups, may dissolve after achieving their purpose. This persistence allows for the development of deeper relationships and a stronger collective identity, as members accumulate shared experiences and histories.

6. **Support System**:

Social groups often function as support systems for their members, providing emotional, social, or practical assistance. This support can be crucial during times of stress or crisis, as members rely on one another for help and understanding. For example, support groups for individuals facing health challenges offer a platform for sharing experiences and coping strategies, reinforcing the bonds among members.

In conclusion, social groups are integral to human experience, characterized by shared identities, interactions, structures, norms, persistence, and support systems. Understanding these characteristics helps to analyze social behavior and relationships within various contexts.

2. Briefly explain the various forms of Social Groups. What is the role of Social Groups in Society?

Social groups can be categorized into several forms based on different characteristics, such as size, purpose, and the nature of interactions. Here are some of the main forms:

1. **Primary Groups**: Primary groups are small, intimate, and often long-lasting. They consist of close-knit relationships, such as family and close friends, where members interact frequently and share emotional bonds. These groups are crucial for emotional support and socialization, shaping individuals' identities and values.

2. **Secondary Groups**: Secondary groups are larger and more impersonal. They are usually organized around specific goals or activities, such as workplaces, clubs, or professional organizations. Interactions in secondary groups tend to be less personal and more task-oriented, focusing on achieving common objectives.

3. **In-groups and Out-groups**: In-groups refer to groups with which an individual identifies and feels a sense of belonging, such as a religious community or a cultural group. Out-groups, on the other hand, are those groups to which an individual does not belong and may even feel opposition towards. The distinction between in-groups and out-groups can influence social dynamics and individual behavior.

4. **Formal Groups**: Formal groups are structured and have defined roles, rules, and expectations. Examples include organizations, institutions, and committees. These groups are often hierarchical and have established procedures for decision-making and accountability.

5. **Informal Groups**: Informal groups arise spontaneously and are characterized by more relaxed interactions and a lack of formal structure. They often develop among individuals with shared interests, such as friend circles or hobby groups. The flexibility of informal groups allows for more fluid relationships.

6. **Reference Groups**: Reference groups serve as a standard for evaluating one's own behavior, beliefs, and attitudes. These groups can influence an individual’s self-perception and decision-making. For instance, a young professional may look to peers in their field as a reference group for career development.

7. **Virtual Groups**: With the rise of technology, virtual groups have emerged, formed through online platforms and social media. These groups allow individuals to connect regardless of geographical location, sharing interests or support through digital communication.

Role of Social Groups in Society

Social groups play a vital role in shaping individuals and communities, influencing behavior, norms, and societal structures. Here are some key roles:

1. **Socialization**: Social groups are fundamental in the socialization process, teaching individuals the norms, values, and behaviors expected in society. Through interactions within these groups, individuals learn how to communicate, cooperate, and navigate social contexts.

2. **Identity Formation**: Groups provide a sense of identity and belonging. Membership in various social groups—such as family, cultural communities, or professional organizations—helps individuals define who they are and their place in society. This identity can be a source of pride and motivation.

3. **Support Systems**: Social groups often serve as support systems, offering emotional, financial, or practical assistance. In times of need, individuals can rely on their groups for help, fostering resilience and a sense of community. For example, friends provide companionship, while support groups offer guidance in difficult situations.

4. **Collective Action**: Groups can mobilize individuals to take collective action toward common goals, whether for social justice, political movements, or community improvement. Organized groups can amplify voices, influence policy, and create significant social change, as seen in civil rights movements or environmental advocacy.

5. **Cultural Transmission**: Social groups are essential for the transmission of culture, values, and traditions from one generation to the next. Families and cultural communities play crucial roles in preserving languages, rituals, and customs, ensuring continuity and cohesion within society.

6. **Conflict and Cooperation**: While social groups can foster cooperation, they can also be sources of conflict, especially between in-groups and out-groups. Understanding these dynamics is crucial for addressing social tensions and promoting social harmony.

In summary, social groups are foundational to individual development and societal functioning, influencing socialization, identity, support, collective action, cultural continuity, and social dynamics. Their diverse forms and roles highlight their significance in the fabric of society.

3. Distinguish between Primary and Secondary groups.

According to ***Charles Horton Cooley***: "Primary groups are characterized by intimate, face-to-face interactions that play a crucial role in forming the self and social identity."

"Secondary groups are organized around specific goals and objectives, and they play a crucial role in the achievement of broader societal functions."

	PRIMARY GROUPS	SECONDARY GROUPS
Intimacy and Emotional Connection	Characterized by close, personal relationships with strong emotional ties.	Involve more impersonal interactions with less emotional connection.
Purpose	Focus on emotional support, belonging, and identity development.	Aim to achieve specific tasks or goals, such as work objectives.
Duration	Relationships tend to be long-lasting and stable.	Relationships may be temporary or change over time based on roles and goals.
Size	Generally smaller in size, facilitating intimate interactions.	Usually larger, leading to less direct interaction among members.
Nature of Interaction	Interactions are spontaneous, informal, and personal.	Interactions are structured, formal, and often task-oriented.
Role of Members	Members often play multiple, overlapping roles (e.g., friend, sibling).	Roles are typically defined and specialized (e.g., manager, employee).
Socialization Process	Serve as the primary context for socialization, influencing values and identity.	Offer socialization opportunities focused on specific skills or professional behaviors.

Chapter 5:Social Stratification

1. What is the meaning of Social Stratification? Write down the characteristics and functions of Social Stratification.

Sociologists use the term social stratification to describe the system of social standing. **Social stratification** refers to a society's categorization of its people into rankings of socioeconomic tiers based on factors like wealth, income, race/ethnicity, gender, marital status, occupation, education, and power generally speaking. Social Stratification is a social hierarchy.

- "Stratification is the vertical division of society into superior and inferior units"

  - ***Raymond Murray.***

- "In a social system the division of individuals into higher or lower order is stratification"

  - ***Talcot Parsons.***

- "Social stratification is the division of society into permanent groups and ranks which are interrelated by relationship of superiority and subordination"

  - ***Gisbert***

Basic of Social stratification

Stratification is found in every society but its basis is not the same. We may classify the main basis of stratification into two groups.

Biological basis:-

(a) Sex
(b) Age
(c) Race
(d) Birth
(e) Physical ability
(f) Intellectual capacity

Socio-cultural basis:-

(a) Property
(b) Occupation
(c) Religion
(d) Political Power

Forms Of Social Stratification

1. Caste
2. Class
3. Estate
4. Slavery

Meaning of Social Stratification

- It is the hierarchical arrangement and establishment of social categories that may be evolve into social groups together with statuses and their corresponding roles.
- Its elements have varying ranks of superiority and inferiority.
- It may be viewed as a social structure, as a social process, or as a social problem.

As a social structure, it may be considered as the differentiation of statuses and social roles into ranked orders or system of layered hierarchy of social relationships; in other words, "Institutionalized Inequality".

- As a social process, it can be thought of as the division of society competing, and/or conflicting with one another for the status quo or social change.
- *As social problem, it involves bitter feelings of disconnect and of wrong demands for equality or "social justice".

Characteristics of Social Stratification:

The main characteristics are:

1. **Universal:**

Stratification is applicable to nearly all human civilizations of the past and present. Organization of a community brings along an ordered structure that does not come without a hierarchy. The division of society is thus, a feature typical to the nature or behaviour of humans as a combined group. It is a consequence of the structural differences that define each individual as a part of the whole.

2. **Gender:**

   Differentiating between men and women is a very intrinsic feature of all kinds of stratification. Women are treated differently from men with respect to their rights and duties in patriarchal societies. The kind of exposure to the world outside home, and the degree of independence they have depends upon the belief systems and culture of a society. Also, women belonging to different strata within the same society follow different norms. So, gender assumes a very dynamic role in shaping the characteristics of a given strata, irrespective of the stratification systems and the cultural differences within.

3. **Inequality:**

   The benefits and opportunities that individuals get are not the same for everyone as an equal member of the society. Different rewards and remuneration itself marks differences in who gets what and how easily. Status and prestige are two facets of any stratified society that establish inequality among its members. The rich and wealthy enjoy many perks and privileges. The intellectuals earn reverence due to their talent. Higher social position in the hierarchy (achieved by fair or unfair means) tends unequal treatment to individuals.

4. **Poverty and Stratification:**

   Surplus wealth or resources left with individuals become the source of any further economic order or stratification. The lower base of the pyramid is associated with poverty and maximum numbers. Despite several basis to categorize masses, wealth or income of the community is the only criterion that has survived ever since the times of barter exchange to the current times of paper currency. Income, however, is the best way to measure a nation's productivity too. Thus, this forms an objective stratification that generates statistics about the entire population.

5. **Mobility:**

Whether an individual can move across different strata of a society decides the social mobility. Vertical mobility refers to change in a person's social position with respect to the class or status. If a common factory laborer makes his way to the top management of the industry, his status changes, showing an upward mobility. Systems of stratification are classified into open or closed systems depending on their allowance of such mobility. The caste system of India does not permit a person to switch between the vertical strata or caste structure (that is an ascribed status) across the social hierarchy, thus making it a closed system. Class system, on the contrary, is an open system which allows vertical and horizontal mobility.

Status can be either achieved or ascribed. Ascribed status is defined as the social position of a person due to his/her birth (as in the case of caste), sex, race, inherited wealth, etc. Ascriptive process define the social standing or even the lifestyle of the individual. Though traditionally it is not unusual, in modern societies, social status or position is to believed to be acquired by means of achievements and conduct.

The functions of Social Stratification:

1. **Encourages hard work**: One of the main functions of class stratification is to induce people to induce people to work hard to live up to values. Those who best fulfil the values of a particular society are normally rewarded with greatest prestige and social acceptance by others.
    - It is known that occupations are ranked high if their functions are highly important and the required personnel are very scarce.
2. **Ensures circulation of privileged**: To some extent class stratification helps to ensure what is often called "the circulation of the elite". What a high degree of prestige comforts and other rewards are offered for certain positions, there will be some competition for them.
    - This process of competition helps to ensure that the more efficient people are able to rise to the top, where their ability can best be used.
3. **Serves an economic function:** The competitive aspects has a kind of economic function in that it helps to ensure the rational use of available talent. It is also functionally necessary to

offer differential rewards if the positions at the top are largely ascribed as it is in the case of caste system.

4. **Prevents waste of resources**: The stratification system prevents the waste of scarce resources. The man in the elite class actually possess scarce and socially valued abilities and qualities, whether these are inherited or acquired.
    - Because of their possession of these qualities their enjoyment of some privileges such as extra comfort and immunity from doing boring work, are functionally justified. It becomes functionally beneficial for the society to make use of their talents without being wasted.
5. **Stabilizes and reinforces the attitudes and skills**: Members of a class normally try to limit their relations to their own class. More intimate relationships are mostly found between fellow class- members. Even this tendency has its own functions.
6. **Helps to pursue different professions or jobs**: The value, attitude and qualities of different classes do differ. This difference it also functional for society to some extent. Because society needs manual as well as nonmanual workers.
    - Many jobs are not attractive to highly trained or 'refined' people for they are socialized to aspire for certain other jobs.
7. **Social Control:** Further, to the extent that 'lower class' cultural characteristic is essential to society, the classes are of course, functional. In fact, certain amount of mutual antagonism between social classes is also functional.
    - To some extent, upper- class and lower -class groups can act as negative reference groups for each other. Thus, they act as a means of social control also.

2. Discuss various forms of Social Stratification.

In the history of mankind four major forms of stratification system can be distinguished : *slavery, estates, caste and class.* The first three depend on legal or religiously sanctioned inequalities, whereas class divisions are not officially recognized but stem from economic factors affecting the material circumstances of people's lives. All the systems are sometimes found in conjunction

with one another. For instance, slavery existed alongside classes in ancient Greece and Rome, and in the southern United States before the Civil War.

FORMS OF STRATIFICATION:

a) The Slavery System
b) The Estate System
c) The Caste System
d) The Class System

THE SLAVERY SYSTEM:

"It is an extreme form of inequality in which some individuals are owned by others as their property."

L.T Hobhouse defined slave as a man whom law and custom regard as the property of another. In extreme cases he is wholly without rights. He is in lower condition as compared with freemen. The slaves have no political rights he does not choose his government, he does not attend the public councils. Socially he is despised. He is compelled to work.

i. Slavery is an extreme form of inequality in which some human beings are regarded as chattel, or items of property, belonging to another individual or social group. Of all patterns of social stratification, it is the system of slavery which draws the most rigid legal boundaries between members of one class and those of another, between masters and slaves. The legal conditions of slave ownership have varied form society to society, and from time to time, but a slave could always be bought and sold. Slavery has thus taken different forms, depending in part on the particular economic use to which slaves have been put.
ii. Slave – labour systems broke down partly because of the resistance and struggles they provoked and partly because economic or other incentives motivate people more effectively than direct compulsion. Slavery as a formal institution has therefore been gradually eradicate, and today has almost completely disappeared from the word.
iii. Example- Societies of the ancient world based upon slavery (Greek and Roman) and southern states of USA in the 18^{th} and 19^{th} centuries.

THE ESTATE SYSTEM:

"The estate system is synonymous with Feudalism".

The 'estates' system of medieval Europe provides another form of stratification system. The levels of the social hierarchy were called estates, and based on ownership of land. There was no legal equality between estates, and people in higher estates had more legal rights and privileges than those in lower ones. The lower estates had obligations and duties to those higher up the hierarchy, which were backed up by laws. The highest, the first estate, was composed of the aristocracy and the gentry (Knights, Barons and Earls). The Church (bishops, abbots and clergy) formed the second estate. The "third estate", was composed of the commoners, the serfs were most exploited, requiring to work free on the master's land once a week. Membership of any estate was determined largely by birth, with social position, power, and status all ascribed at birth. In general, estates were preserved by endogamy and intermarriage was rarely allowed between individuals of different estates.

- Estate system is a politically based system of stratification characterized by limited social mobility that is best exemplified in the social organization of feudal Europe and the Pre-Civil War American South.

THE CASTE SYSTEM:

"A person's location in the social strata is ascribed by birth rather than based on individual accomplishments".

The caste system associated with India is usually held to be the most rigid system of stratification. The levels of the social hierarchy are called castes, and this hierarchy is fixed and clearly defined. The social position of individuals is ascribed at birth in accordance with Hindu religious beliefs and customs. The concept of Dharma legitimates the system, establishing the idea that enduring one's lot in life with grace is the only morally acceptable way to live.

- This system of stratification is mostly prominent is India and Hindu religious.
    1. The Brahmins (Priests/ teachers/ healers) From the most pure.
    2. The Kshatriyas (soldiers / warriors)
    3. The Vaishyas (traders / merchants)

4. The Shudras (servants/ laborers)
5. The Untouchables (social outcastes/ impure) To the least pure.

- Castes are hereditary systems of occupation, social class, and political power.
- In other words, the assignment of individuals to places in the social hierarchy.

THE CLASS SYSTEM

Industrial society gave rise to class-based system of stratification.

"It is based on a combination of ascribed and achieved statuses"

Class system is the principal form of stratification found in. Industrial societies, like the United States. Great Britain and other European countries. Sociologists define classes as broad groups of people who share common economic resources, which strongly influence their lives (such as their level of education). their status and life-style (for example, housing, car ownership. and leisure activities, and their power in society). Ownership of wealth, together with occupation, are the chief bases of class differences. In developing societies like India also classes are emerging. In most Western societies the principal classes that exist are an upper class (the wealthy, employers and industrialists, plus top executives-those who own or directly control productive resources); a middle class (which includes most white-collar workers and professionals): and a working class (those working in blue-collar, manual occupations). In some of the industrialized countries there exists a fourth class-peasants (people engaged in traditional type of agricultural production). In India and developing countries peasants constitute by far the largest class. Classes thus derive from inequalities in possession and control of material resources. An individual's class position is at least in some part achieved; it is not simply "given" from birth. Class system is therefore called an "open" system because mobility, both upwards and downwards, in the class structure is a fairly common feature.

Chapter 6: Social Institutions

1. What is the meaning of Education? Explain the major functions of education as a social institution.

"Education is the manifestation of perfection already in men"- ***Swami Vivekananda***

Meaning of Education

Education is a systematic process through which knowledge, skills, values, and cultural norms are transmitted from one generation to another. It encompasses various forms of learning, including formal, informal, and non-formal education, occurring in schools, families, communities, and beyond. Education aims to foster intellectual development, critical thinking, and social awareness, enabling individuals to navigate their lives and contribute positively to society. It plays a crucial role in shaping personalities, cultivating values, and preparing individuals for participation in civic life and the workforce. Through education, individuals gain the tools necessary to understand the world around them, develop personal and professional competencies, and engage in lifelong learning.

Major Functions of Education as a Social Institution

1. **Socialization**: Education serves as a primary agent of socialization, teaching individuals the norms, values, and behaviors necessary for functioning in society. Through interactions with peers and educators, students learn about social roles, cultural practices, and expected behaviors, helping them integrate into their communities.

2. **Cultural Transmission**: Education plays a vital role in preserving and transmitting cultural heritage. Schools and educational institutions teach students about history, literature, traditions, and customs, ensuring that cultural knowledge and practices are passed down through generations. This cultural continuity strengthens societal cohesion.

3. **Skill Development**: One of the primary functions of education is to equip individuals with the skills necessary for employment and personal development. Through various subjects and vocational training, education prepares students for specific careers, promoting economic productivity and individual success.

4. **Critical Thinking and Problem Solving**: Education encourages critical thinking, creativity, and problem-solving abilities. By engaging students in discussions, debates, and hands-on activities, educational institutions help them develop analytical skills, enabling them to evaluate information, make informed decisions, and address complex societal issues.

5. **Social Integration**: Education promotes social integration by bringing together individuals from diverse backgrounds. In schools, students interact with peers from different cultures, ethnicities, and socioeconomic statuses, fostering mutual understanding and acceptance. This exposure helps reduce prejudices and promotes social harmony.

6. **Preparation for Citizenship**: Education prepares individuals for active participation in civic life. Through curricula that include civics, ethics, and social responsibility, schools instill the knowledge and skills needed for informed citizenship. This preparation encourages students to engage in community activities, vote, and contribute to societal well-being.

7. **Economic Development**: Education is closely linked to economic development. A well-educated workforce is essential for innovation, productivity, and competitiveness in the global economy. By providing individuals with the skills needed for various industries, education contributes to economic growth and stability.

8. **Social Mobility**: Education serves as a pathway for social mobility, allowing individuals to improve their socioeconomic status. Access to quality education can open doors to better job opportunities, higher income, and improved quality of life, helping to break the cycle of poverty.

9. **Reinforcement of Social Stratification**: While education can promote social mobility, it can also reinforce existing social stratifications. Access to quality education often varies based on

factors such as socioeconomic status, race, and geography. This disparity can perpetuate inequalities and limit opportunities for marginalized groups.

10. **Innovation and Change**: Education is a catalyst for social change and innovation. By encouraging students to think critically and creatively, education fosters an environment where new ideas can flourish. This innovative spirit can lead to advancements in technology, social justice, and various fields, driving societal progress.

In conclusion, education is a multifaceted social institution that serves numerous functions, from socialization and cultural transmission to skill development and economic growth. Its impact extends beyond individual development, influencing societal structures and promoting collective well-being. Understanding these functions is essential for recognizing the importance of education in shaping both individuals and communities.

2. Explain the meaning of religion. What are the social functions of religion? Do you think religion plays an important role as an institution?

- "Science without religion is lame, religion without science is blind."

  - ***Albert Einstein***

- "My religion is very simple. My religion is kindness."

  - ***Dalai Lama***

Meaning of Religion

Religion can be defined as a system of beliefs, practices, and values centered around questions of existence, the nature of the universe, and the divine. It typically involves a shared worldview that provides individuals with a sense of purpose, morality, and community. Religions often include rituals, sacred texts, moral codes, and organized institutions. They address fundamental human questions about life, death, and the afterlife, offering explanations for the unknown and comfort

in times of distress. Religion can manifest in various forms, from organized faiths with established doctrines to more personal and spiritual practices.

Social Functions of Religion

1. **Social Cohesion**: Religion fosters a sense of belonging and community among its followers. Shared beliefs and rituals strengthen social bonds and create a sense of solidarity, helping individuals feel connected to something greater than themselves.

2. **Moral Guidance**: Religions often provide ethical frameworks that guide behavior. By establishing moral codes and principles, they help individuals differentiate between right and wrong, promoting social order and encouraging virtuous behavior.

3. **Emotional Support**: Religion offers comfort and solace during difficult times, such as grief or crisis. Through rituals, prayers, and community support, individuals can find hope and reassurance, helping them cope with life's challenges.

4. **Cultural Transmission**: Religion plays a significant role in passing down cultural values and traditions from one generation to the next. It helps preserve the history, practices, and identities of communities, contributing to cultural continuity.

5. **Social Control**: By promoting adherence to moral and ethical standards, religion can act as a form of social control. It encourages compliance with societal norms and can deter behaviors that are deemed unacceptable, thereby maintaining order within communities.

6. **Conflict Resolution**:Religious teachings can promote forgiveness, reconciliation, and peace, helping to resolve conflicts within and between communities. Many religions emphasize values such as compassion and understanding, which can aid in conflict resolution.

7. **Meaning and Purpose**: Religion provides individuals with a framework to understand their existence and purpose in life. It helps address existential questions and offers a sense of meaning, especially in the face of suffering or uncertainty.

8. **Ritual and Tradition**: Religious rituals mark significant life events—such as births, marriages, and deaths—providing structure and meaning to these experiences. Traditions can reinforce community bonds and create shared identities.

The Role of Religion as an Institution

Yes, religion plays an important role as an institution. As a social institution, it influences various aspects of life, including politics, education, and family structures. Its impact extends beyond individual beliefs, shaping societal norms and values. Here are a few reasons why religion is significant as an institution:

- **Influence on Society**: Religion can shape laws, governance, and social policies. Many legal systems are influenced by religious principles, affecting how societies function.
- **Community Building**: Religious institutions provide spaces for community gathering, fostering relationships and networks among members. These connections can lead to social support and collective action.
- **Crisis Management**: During crises, such as natural disasters or social unrest, religious institutions often play a vital role in mobilizing resources and providing assistance, demonstrating their importance in societal resilience.
- **Advocacy and Change**: Many religious groups engage in social justice advocacy, promoting causes such as human rights, poverty alleviation, and environmental protection. This activism can drive significant social change.

In conclusion, religion is a complex and multifaceted institution that plays a vital role in individual lives and society as a whole. Its functions—ranging from fostering community and providing moral guidance to promoting social order—underscore its importance in shaping cultures, values, and social structures.

3. Discuss about the interrelationship among institutions.

- "The institutions of a society reflect its beliefs, values, and practices, shaping the character of its members."

  - ***John Dewey***

- "Institutions can produce knowledge and shape power relationships, thus influencing social behavior and norms."

  - ***Michel Foucault***

The interrelationship among social institutions is a crucial aspect of sociological study, revealing how various components of society interact to shape individual behaviors, collective norms, and societal structures. Institutions such as family, education, religion, economy, and government do not operate in isolation; instead, they influence and shape one another in complex ways, creating a dynamic social fabric. Here's an in-depth exploration of these interrelationships.

Mutual Influence

Education and Economy: One of the clearest examples of interdependence is between educational institutions and the economy. Schools and universities play a fundamental role in preparing individuals for the workforce, equipping them with the skills and knowledge necessary to succeed in various occupations. As economic demands change—driven by technological advances or shifts in industry—educational curricula often adapt to meet these needs. For instance, the rise of the tech industry has led educational institutions to place greater emphasis on STEM (science, technology, engineering, and mathematics) education. Conversely, the state of the economy can affect educational funding, enrollment rates, and the availability of resources, creating a feedback loop between these two institutions.

Religion and Family: Religion significantly influences family dynamics, providing a framework for familial roles, values, and traditions. Many religions dictate norms regarding marriage, parenting, and gender roles, shaping how families are structured and function. For instance, religious teachings may emphasize the importance of family unity, influencing familial behaviors and rituals. On the flip side, family life often reinforces religious values. Children learn religious practices and beliefs within the family setting, which helps perpetuate the religion across generations.

Socialization and Identity

Family and Education: Families are primary agents of socialization, imparting initial values and norms to children. This foundational socialization is crucial as it prepares children to engage in educational settings, where they further refine their identities and social skills. Schools, in turn, play a vital role in reinforcing or challenging the values learned at home. For example, educational institutions may promote ideals of diversity and inclusion that encourage students to reconsider prejudices learned within their families.

Religion and Identity: Religion often shapes personal and group identities. Religious institutions provide a sense of belonging and community, influencing how individuals perceive themselves and their roles in society. This communal identity can have significant implications for interactions with other institutions. For instance, individuals may engage in social or political activism motivated by their religious beliefs, thereby impacting governmental policies and social movements.

Conflict and Resolution

Government and Religion: The relationship between government and religion can be complex and sometimes contentious. Different societies navigate this relationship in various ways, from secularism to theocracies. Governments may regulate religious practices to maintain public order, while religious groups may advocate for policies aligned with their beliefs. This interplay can lead to social conflicts, as seen in debates over issues like abortion, marriage equality, or religious freedoms. In such cases, religious institutions can mobilize communities, influencing political agendas and legislative processes.

Economy and Family: Economic conditions significantly impact family structures and dynamics. For instance, during economic downturns, families may experience stress that alters their interactions and stability. Issues like unemployment or financial insecurity can strain relationships, affect parenting styles, and lead to shifts in family roles. Conversely, strong family

units can provide emotional and financial support that enhances economic stability, creating a reciprocal relationship.

Support and Stability

Education and Government: Educational institutions serve as the backbone of democratic societies, fostering informed citizens who can engage meaningfully in civic life. Governments often rely on educational systems to instill values of citizenship and social responsibility, essential for maintaining a functioning democracy. This relationship underscores the importance of education in promoting civic engagement, as well-informed individuals are more likely to participate in democratic processes, such as voting and community service.

Religion and Social Order: Religion often functions as a source of moral guidance, promoting values that reinforce social norms. By providing ethical frameworks, religions help maintain social order and cohesion. These shared beliefs can discourage deviant behavior and foster a sense of community. In turn, social stability can support the legitimacy of religious institutions, creating a symbiotic relationship where both institutions thrive.

The interrelationship among social institutions illustrates the complexity of social dynamics and the interconnectedness of various societal components. Changes in one institution can significantly influence others, creating a web of relationships that shapes individual lives and societal structures. Understanding these interconnections is vital for addressing social issues effectively, as holistic approaches that consider the interplay among institutions are more likely to foster sustainable solutions. This interconnected nature of institutions highlights the importance of examining society as a complex system rather than isolated parts, allowing for a deeper understanding of human behavior and social organization.

Chapter 7: Family, Marriage and Kinship

1. "The purpose, functions and forms of marriage may differ from society but it is present everywhere as an institution"- state the importance of marriage as a social institution?

The fundamental truth in our life, as says ***Will Durant***, is neither politics nor business it lies in the relation between man and man- between a man and a woman, in the relation between parents and their offsprings. Our happiness lies in our cottage door- in the family. The institution which is fundamental to the organization of the family is marriage.

The institution of marriage is an old as human history. One may argue that once promiscuity was prevalent among primitive people, but it is certain that, as soon as 'consciousness' of kind' grew among primitive peoples, clan arose and along with it the institution of marriage.

Various sociologists have defined marriage in the following ways:

- 'Marriage is more or less durable connection between male and female, lasting beyond the mere act of propagation and the birth offspring'

  –Edward Westermarck

- 'Marriage is a socially sanctioned union of male and female, or a secondary institution devised by society to sanction the union and mating of male and female, for the purpose of:

  (a) Establishing a household;
  (b) Entering into sex relations;
  (c) Procreating, and
  (d) Providing care to offspring'

  -Majumder

Marriage is a vital social institution. "The animal mates, but man marries". It means that matting is a biological, while marriage is social and cultural. In Hindu society, marriage is considered a rite of passage. In the traditional marriage system, a man and a woman are given the status of

husband and wife by performing many rituals. Woman wear a mangalsutra after marriage, and the institution of marriage is considered a permanent bond between husband and wife.

Marriage is seen as an effective tool of social control. Lineage and population control are maintained through the institution of family and marriage, fulfilling the emotional and marital needs of individual. Family and kinship institutions control the biological relationships and reproduction of individuals in society. Family, marriage, and kinship systems provide the basic support for human society and life.

- **Social Stability**: -

  Family Structure creates a stable environment for raising children, ensuring they receive care and socialization. Marriage establishes clear roles and expectations within families, helping to organize social life and reduce conflict. Marriage forges a new social link, and thus added strength. In a marriage two families creates a new bond and linked two networks between two families. By defining the role obligations of parents to the children. Marriage determines the social placement of the children.

- **Economic cooperation:** -

  Economic cooperation in marriage means the way couples collaborate financially and manage resources to achieve common goals. This concept serves as a social institution by promoting stability, mutual support, and shared responsibility within the partnership.

- **Cultural transmission**: -

  Weeding ceremonies often reflect cultural practices, incorporating rituals that signify union and the values of the community. Marriages often highlight cultural identities, fostering a sense of belonging and continuity within specific ethnic or cultural groups. Marriage acts as a vital conduit the cultural transmission, ensuring the persistence and evolution of societal value across generation.

- **Emotional support:** -

  Marriage provides emotional security, and support, companionship, contributing to individual well- being. Emotional support in a marriage as a social institution plays a crucial role in individual well-being and relationship health.

2. What is the meaning of family? What are the various features and types of family?

Family is one of the most important social institutions. Most of the world's population lives in family units; it is an important primary group in the society. Family is the most pervasive and universal social institution. It plays a vital role in the socialization of individuals. Family is regarded as the first society of human beings.

Meaning

Family generally is the people who are related by blood, marriage or adoption and forms the basic unit of society. Families may be formed in different ways that may include nuclear family consisting only of parents, their biological or adopted children or extended families that include such relatives as grandparents and other aunts and uncles, families with one of the two parents living with children and other blended families created out of relationships formed at the prior marriage or family. Understanding the importance of families have been crucial to the society due to the crucial functions that they perform such including socialization of children to their emotions, economic activities, and physical assistance to the aged, sick or societal weak. Different family types also identify or conform to cultural practices or beliefs which affect the roles, patterns, and processes from socialization. Family also gives children a sense of community and place as they provide an emotional connection which is good for personal growth especially in trying times. The family as a unit is abused since it focuses on common concern for income earning members as well as occupants in terms of land ownership and asset distribution in terms of inheritance and common resources with minimal to little economic dependence in terms of the household. The concept of family is not fixed; it changes in accordance to the changes in society so differently brings out the unity and pride of families as its own acts.

Features of the Family:

Family is the smallest and the most intimate group of society. It is a universal institution found in every society. Family as the most important social institution possesses certain distinctive features which may be discussed below.

1. **Universality:**

The Family is a universal institution. It was found in many simpler societies. In advance societies, the whole social structure is built of family units. According to Maclver, "It is found in all societies, at all stages of social development and exists far below the human level among myriad species of animals". Every human being is a member of some family.

2. **Emotional Basis:**

Every family is based on human impulses of mating, procreation, motherly devotion and parental love and care. The members of a family have emotional attachment with each other. Love between husband and wife, parents and children make the family an institution of self-sacrifice. Hence, emotion is the foundation on which every family is built.

3. **Limited Size:**

The family is very small in size. It is known as the smallest primary group. It is a small social institution. It includes husband and wife and the persons who are born in it or are adopted. The relations among the members of family are direct, he family. Further, smallness of the family brings stability in the family.

4. **Nuclear Position:**

With regard to all the different types of groupings, the family plays an important role in so far as it prepares the individual for participation in all these secondary groups, for their demands and situations. It serves as the nucleus for the growth of other types of groupings which never deal with the cultureless creatures that a newly born child is.

5. **Formative Influence:**

Family exerts most profound influence on its members. The personality of the individual is molded in the family. The family customs, traditions, mores and norms have great influence in shaping the personality of its members during childhood. Family is the most effective agency of the process of socialization and social control.

6. **Responsibility of the Members:**

The members of the family have a deep sense of -d. responsibility and obligation for the family. Due to this sense of responsibility, all the member discharges their duties. All the members of the family have joint responsibility. In family, the children learn about responsibility and cooperation.

7. Social Regulation:

Society, that is the collectivity, keep the collective and wider view in mind, has to ensure, by evolving mores and folkways, that the individual member in a family do perform all those functions towards each other on the basis of which the wider network of social relationships in dependent for its success. Thus, for example, there are social restrictions on divorce, in almost every society.

8. Persistence and Change:

The family may be permanent and temporary by nature. As an institution it is permanent. When a couple after marriage settle in an independent residence, the family continues to exist with another member. Hence, family is permanent as an institution. Family on the other hand is temporary and transitional. Because structure of the family changes over a time in terms of size, composition and status of persons.

Types of Family:

Though family is a universal institution, its structure or form vary from one society to another. Sociologists and anthropologists have mentioned about different types of families found in different cultures. Classification of families is generally done on the basis of organisation (nuclear and joint), forms of marriage (monogamous or polygamous), authority (matriarchal or patriarchal) and residence etc. Classification of families on different basis is given below.

1. **On the Basis of Organisation:** In terms of organisation families may be of two broad types; the nuclear family and the extended/joint family.

   (i) Nuclear Family:

   The nuclear family is a unit composed of husband, wife and their unmarried children. This is the predominant form in modern industrial societies. This type of family is based on

companionship between parents and children. While discussing the nature of nuclear family in India, Pauline Kolenda has discussed additions / modifications in nuclear family structure. She has given the following compositional categories.

(a) Nuclear family refers to a couple with or without children.
(b) Supplemented nuclear family indicated a nuclear family plus one or more unmarried, separated or widowed relatives of the parents, other than their unmarried children.
(c) Sub-nuclear family is defined as a fragment of a former nuclear family, for instance a widow/ widower with her/his unmarried children or siblings (unmarried or widowed or separated or divorced) living together.
(d) Single person household.
(e) Supplemented sub-nuclear family refer to a group of relatives, members of a formerly complete nuclear family along with some other unmarried, divorced or widowed relative who was not a member of the nuclear family.

The size of the nuclear family is very small. It is free from the control of elders. It is regarded as the most dominant and ideal form of family in modern society. The nuclear family is based on conjugal bonds. The children get maximum care, love and affection of the parents in nuclear family. The nuclear family is independent and economically self-sufficient. The members of nuclear family also enjoy more freedom than the members of joint family.

(ii) Extended / Joint Family: The term extended family is used to indicate the combination of two or more nuclear families based on an extension of the parent-child relationships.

According to ***Murduck***, an extended family consists of two or more nuclear families affiliated through an extension of the parent-child relationship i.e. by joining the nuclear family of a married adult to that of his parents.

In an extended family, a man and his wife live with the families of their married sons and with their unmarried sons and daughters, grand children or great grant children in the paternal or maternal line. Different types of extended family are still common in Asia, says ***Bottomore***.

In India, the family weather extended vertically and/or horizontally is called the joint family. Strictly speaking it is a property-sharing unit. The joint family consists of a man and his wife and their adult sons, their wives and children and younger children of the paternal couple, says ***M.S. Gore.***

The size of joint family is very large. Generally, the eldest male is the head of the family. The rights and duties of the members in this type of family are laid down by the hierarchy order of power and authority. Children of the joint family are children of all the male members in the parental generation.

Emphasis on conjugal ties (between husband and wife) is supposed to weaken the stability of joint family.

The father-son relationship (filial relationship) and the relationship between brothers (fraternal relationship) are more crucial for the joint family system than the conjugal relationship (husband-wife relationship).

2. **On the Basis of Authority:** The family may be either patriarchal or matriarchal on the basis of authority.

(i) Patriarchal Family:

Patriarchal family is a type of family in which all authority belongs to the paternal side. In this family, the eldest male or the father is the head of the family. He exercises his authority over the members of the family. He presides over the religious rites of the household; he is the guardian of the family goods. In the developed patriarchal system of the past, the patriarch had unlimited and undisputed authority over his wife, sons and daughters. There have been various forms of the patriarchal family. Sometimes it is part of a joint family, as in India. Sometimes it is part of a 'stem-family', with only one of the sons bringing his family within the paternal household.

(ii) Matriarchal Family:

It is a form of family in which authority is centered in the wife or mother. The matriarchal family system implies rule of the family by the mother, not by the father. In this type of family women are entitled to perform religious rites and husband lives in the house of wife.

Matriarchal family is also called mother-right family or maternal family under which the status, name and sometimes inheritance is transmitted through the female line. This type of family is now found among the Khasi and Garo tribes of Assam and Meghalaya, among Nayars of Malabar in Kerala.

3. **On the Basis of Residence:** In terms of residence, we find following types of families.
   - **(i) Patrilocal Family:** When the wife goes to live with the husband's family, it is called the patrilocal family.
   - **(ii) Matrilocal Family:** When the couple after marriage moves to live with the wife's family, such residence is called matrilocal. The husband has a secondary position in the wife's family where his children live.
   - **(iii) Neolocal Residence:** When the couple after marriage moves to settle in an independent residence which is neither attached to the bride's family of origin nor bridegroom's family of origin it is called neolocal residence.
   - **(iv) Avunculocal Family:** In this type of family the married couple moves to the house of the maternal uncle and live with his son after marriage. Avonculocal family is found among the Nayars of Kerala.
4. **The Basis of Descent:** On the basis of descent, families may be divided into two types such as patrilineal and matrilineal.
   - **(i) Patrilineal Family:** When descent is traced through the father, it is called patrilineal family. In this type of family inheritance of property takes place along the male line of descent. The ancestry of such family is determined on the basis of male line or the father. A patrilineal family is also patriarchal and patrilocal. This is the common type of family prevalent today.
   - **(ii) Matrilineal Family:** In this type of family descent is traced along the female line and inheritance of property also takes place along the female line of descent. The Veddas, the North American Indians, some people of Malabar and the Khasi tribe are matrilineal. Generally, the matrilineal families are matriarchal and matrilocal. Besides the above types, there are other two types of family based on descent namely Bilateral and Ambilineal family. When the ancestry or descent is traced through both father and mother, it is called bilateral family. Ambilineal family is one in which one's

ancestry may be traced through father's line in one generation, but in the next generation one's son may trace his descent or ancestry through his mother's line.

5. **On the Basis of Marriage:** On the basis of marriage, family has been classified into two types such as monogamous and polygamous.

   (i) **Monogamous Family:** A monogamous family is one which is consisted of one husband and one wife. In this type of family one man has one wife or one woman has one husband at a given time. Hence a husband and a wife living together, constitute a monogamous family. It is an ideal form of family prevalent widely.

   (ii) **Polygamous Family:** When one man marries several women or one woman marries several men and constitute the family, it is polygamous family. Again, polygamous family is divided into two types such as polygynous family and polyandrous family.

   - **Polygynous Family:** It is a type of family in which one man has more than one wife at a given time and lives with them and their children together. This kind of family is found among Eskimos, African Negroes and the Muslims, Naga and other tribes of central India.
   - **Polyandrous Family:** In these types of family one wife has more than one husband at given time and she lives with all of them together or each of them in turn. Polyandrous families are found among some Australians, the Sinhalese (Sri Lankans), the Tibetans, some Eskimos and the Todas of Nilgiri Hills in India.

6. **On the basis of In-group and Out-group Affiliation:** On the basis of in-group and out-group affiliation families may be either endogamous or exogamous.

   (i) **Endogamous Family:** Endogamy is the practice of marrying someone within a group to which one belongs. An endogamous family is one which consists of husband and wife who belong to same group such as caste or tribe.

   For example, in a caste-ridden society like India a member of a particular caste has to marry within his own caste. When a person marries within his caste group, it is called endogamous family.

   (ii) **Exogamous Family:** Endogamy means marriage within a group, while exogamy means marriage with someone outside his group. For example, a Hindu must marry

outside his Kinship group or gotra. When a family is consisted of husband and wife of different groups such as gotra is called exogamous family.

In India marriage between same gotra has been prohibited. Hence, one must marry outside his own gotra. Similarly, some tribes follow the practice of clan exogamy. Accordingly, they marry outside their group (clan). The practice of clan exogamy is widely followed among the Indian tribes like the Gond, the Ho, the Khasi etc.

7. **On the basis of Blood-relationship:** Ralph Linton has classified family into two main types namely, consanguine and conjugal.

   (i) Consanguine Family: The consanguine family is built upon the parent-child relationship (on blood-descent). The family is a descent group through the male line which is firmly vested with authority ,The Nayar family is a typical example.

   (ii) Conjugal Family: The conjugal family is a nucleus of the husband, the wife and their offspring, who are surrounded by a fringe of relatives only incidental to the functioning of the family as a unit. In this type family, the authority and solidarity of the family group reside solely in the conjugal (husband and wife) pair.

The consanguine family, which is typical of an agricultural society, is large, stable, secure, self-sufficient and authoritarian. On the other hand, the conjugal family, typical of a modern society, is small, transient, isolated and relatively insecure but democratic.

3. What is Marriage? What are the basic forms of marriage?

Marriage is a domestic institution. ***Wastermarck*** in The History of Human Marriage defines it as "a relation of one more man to one or more women which is recognized by custom or law and involves certain rights and duties both in the case of the parties entering the union and in the case of the children born the biological (sexual) aspect and the social aspect of marriage.

According to ***Rivers,*** marriage is a union between two opposite sexes for regulating their sex relationship. It is an organized institution for regulating sex relations. In the absence of marriage, says Rivers, there will be promiscuity (i.e. sexual anarchy).

From these and other definitions we may briefly define marriage as a Socially sanctioned union of one or more men with one or more women with the expectation that they will play roles of

husband and wife. It is a special type of personal relationship, involving mutual rights and duties. It is primarily a means of regularizing sex relations. But it also economic institution.

Various sociologists have defined marriage in the following ways:

- 'Marriage is more or less durable connection between male and female, lasting beyond the mere act of propagation and the birth of offspring.'

– Edward Westermarck

- 'Marriage is a contract for the production and maintenance of children.'

– Malinowski

- 'Marriage is a socially sanctioned sex relationship involving two or more people of the opposite sex, whose relationship is expected to endure beyond the time required for gestation and birth of children.'

– Duncan Mitchell

- 'Marriage is the approved social pattern whereby two or more people establish a family'

– Horton and Hunt

Basic forms of marriage: -

There are several forms of marriage determined by the number of husbands and wives: one husband and one wife – **monogamy**; marriage of one person to several others at the same time- **polygamy.** There are two different types of polygamy: **Polygyny**- one husband and two or more wives- and **Polyandry-** one wife and two or more husbands. Another form is **group marriage** – two or more husbands united to two or more wives.

1. **Monogamy:** Monogamy is a form of marriage where only one spouse exists—one husband and one wife. As a form of marriage, monogamy is found in almost all countries across the world and is also the most accepted form of marriage. Many sociologists consider it the most enduring (long lasting) form of marriage, which ensures that children

get maximum attention and care by the parents. Even aged parents are better looked after under this system of marriage.

2. **Polygamy:** Polygamy refers to a form of marriage, where there is more than one spouse, i.e., either more than one husband or more than one wife. Polygamy is divided into two types: polygyny and polyandry.
3. **Polygyny:** When a man marries more than one woman, it is polygyny. Polygyny is of two types:
    - **Non-Sororal Polygyny:** When a man marries more than one woman, who are not related it is called nonsororal polygyny.
    - **Sororal Polygyny:** Sororal polygyny comes into existence when a man marries more than one woman, who are sisters.
4. **Polyandry:** Polyandry is a type of marriage in which one woman marries more than one man. It is a system where there is one wife but many husbands: This type of marriage exists among some primitive tribes (Todas of Malabar Hills) and in countries such as Tibet.

    Polyandry is further divided into two categories:
    - **Non-Fraternal Polyandry:** Non-fraternal polyandry takes place when one woman marries more than one man, who are in no way related to each other.
    - **Fraternal Polyandry:** Fraternal polyandry takes place when one woman marries more than one man, related by blood, like brothers. A number of causes have been attributed to the existence of polyandry. One of the main reasons is the negative female sex ratio and lesser number of females in comparison to males.
5. **Group Marriage:** Group marriage is the marriage of a number of men to a number of women. It may be "the intermarriage of several sisters, own and collateral, with each other's husbands in a group" and "the intermarriage of several brothers, own and collateral, with each other's wives, in a group." This may be described as a combination of polyandry and polygyny. Speculative anthropology at one time held that such marriage preceded marriage single partners.

4. Define Kinship. What are the different types of kinship.

According to anthropologists, there are two ideas or mental principles involved in the organisation of domestic life everywhere. The first of these is the idea of **affinity,** or of relationship through marriage. The second is the idea of **descent**, or parentage. People who are related to each other through descent or a combination of affinity and descent are relatives, or **kin**.

Kinship is one of the main organizing principles of society. It is one of the basic social institutions found in every society. This institution establishes relationships between individuals and groups. People in all societies are bound together by various kinds of bonds. The most basic bonds are those based on marriage and reproduction. Kinship refers to these bonds, and all other relationships resulting from them. Thus, the institution of kinship refers to a set of relationships and relatives formed thereof, based on blood relationships (consanguineal), or marriage (affinal).

Definitions:

- 'The social relationships deriving from blood ties (real and supposed) and marriage are collectively referred to as kinship.'

  – Abercrombie et al.

- 'Kinship is the recognition of relationships between persons based on descent or marriage. If the relationship between one person and another is considered by them to involve descent, the two are consanguine ("blood") relatives. If the relationship has been established through marriage, it is affinal.'

  – L. Stone

- 'Kinship encompasses the norms, roles, institutions and cognitive processes refer-ring to all the social relationships that people are born into, or create later in life, and that are expressed through, but not limited to a biological idiom.'

  – Laurent Dousset

Types of kinship:

In any society, kin relationships are based either on birth (blood relations), or marriage. These two aspects of human life are the basis for the two main types of kinship in society.

1. **Consanguineal Kinship**: It refers to the relationships based on blood, i.e., the relationship between parents and children, and between siblings are the most basic and universal kin relations.
2. **Affinal Kinship:** It refers to the relationships formed on the basis of marriage. The most basic relationship that results from marriage is that between husband and wife.

Degree of Kinship

Any relationship between two individuals is based on the degree of closeness or distance of that relationship. This closeness or distance of any relationship depends upon how individuals are related to each other.

- **PRIMARY KINSHIP:-**Primary kinship refers to direct relations. People who are directly related to each other are known as primary kin. There are basically eight primary kins—wife father son, father daughter mother son, wife; father son, father daughter, mother son, mother daughter; brother sister; and younger brother/sister older brother/sister.

Primary kinship is of two kinds:

1. **Primary Consanguineal Kinship:** Primary consanguineal kin are those kin, who are directly related to each other by birth. The relationships between parents and children and between siblings form primary kinship. These are the only primary consanguineal kin found in societies all over the world.
2. **Primary Affinal Kinship:** Primary affinal kinship refers, to the direct relationship formed as a result of marriage. The only direct affinal kinship is the relationship between husband and wife.

- **SECONDARY KINSHIP:-** Secondary kinship refers to the primary kin's of primary kin. In other words, those who are directly related to primary kin (primary kin's primary kin) become one's secondary kin. There are 33 secondary kin.

Secondary kinship is also of two kinds:

1. **Secondary Consanguineal kinship:** This type of kinship refers to the primary consanguineal kin's primary consanguineal kin. The most basic type of secondary consanguineal kinship is the relationship between grandparents and grandchildren. In the Figure 3, there is a direct consanguineal relationship between Ego and his parents. For Ego, his parents are his primary consanguineal kin. However, for Ego's parents, their parents are their primary consanguineal kin. Therefore, for Ego, his grandparents are his primary consanguineal kin's (his parents) primary kin. For him, they become secondary consanguineal kin.
2. **Secondary Affinal Kinship:** Secondary affinal kinship refers to one's primary affinal kins primary kin. This kinship includes the relationships between an individual and all his/her sisters-in-law, brothers-in-law, and parents-in-law. For an individual, his/her spouse is his/her primary affinal kin, and for the spouse, his/her parents and siblings are his/her primary kin. Therefore, for the individual, the parents of brother/sister-in-law will become his/her secondary affinal kin. Similarly, any sibling's spouse or sibling's parents-in-law will become secondary affinal kin for an individual.

- **TERTIARY KINSHIP:-** Tertiary kinship refers to the primary kin of primary kin's primary kin or secondary kin of primary kin primary kin of secondary kin. Roughly 151 tertiary kin have been identified.

Like other two degrees of kinship, tertiary kinship also has two categories:

1. **Tertiary Consanguineal Kinship:** Tertiary consanguineal kinship refers to an individual's primary consanguineal kin (parents), their primary kin (parents' parents), and their primary kin (parent's parent's parents). Thus, the relationship is between great grandchildren and great grandparents, and great grand aunts and uncles, and consequently the relationship between great grand uncles and aunts and great grand nieces and nephews.
2. **Tertiary Affinal Kinship:** Tertiary affinal kinship refers to primary affinal kin's primary kin's primary kin, or secondary affinal kin's primary kin, or primary affinal kin's secondary kin. These relationships are many, and some examples will suffice at this stage of tertiary affinal kin can be spouse's grandparents, or grand uncles and aunts, or they can

be brother or sister-in-law's spouses or their children. Let us try and understand these relationships with the help of an illustration.

5. State the characteristics of Kinship. What are major functions of Kinship?

Kinship is a relationship between any entities that share a genealogical origin (biological, cultural or historical). Kinship is the most basic principles for organization individuals into social groups, roles, categories and genealogy. One's kinship status, determines these rights and obligations. Kinship is especially important in societies where institution such as a centralized government, a professional military, or financial banks are absent or ineffective.

Characteristics of Kinship:

Kinship is a system of social relations which connects people as a result of blood, marriage or adoption. The following are some of the important features:

1. **Descent:** Kinship can be traced through generation lines, either mother or father's line.
2. **Marriage:** The lineage of the people forming marriage creates new kinship relations which unites families and clans.
3. **Roles and Responsibilities**: Kinship also dictates certain roles, obligations and expectations in family such as, care and succession.
4. **Social Structure:** Kinship can shape social organization and indeed with clans and tribes and even larger social units.
5. **Cultural Variability**: Social structures which different cultures enjoy have a different kinship which influences the interpretation and practice of relationships.
6. **Affiliation**: Kinship can extend beyond blood in form of adoption and sometimes consistent close friendships.
7. **Reciprocity:** Kinship demands mutual assist and resource sharing among its members.
8. **Identity**: Kinship has been found to be closely related to personal identity as well as group identity with implications of status and belonging.

All these characteristics show the relationship of kinship, social life and how people view themselves in different cultures

Major functions of kinship

- Kinship gives a person identity as a member of particular kin group.
- The members of kin groups are expected provide support and security at every time for a person.
- The kinship groups assign an individual certain status like father, daughter, son etc.
- Kinship groups such as family, clans and lineage have significant role in regulating their members' life in traditional societies.
- Members of kinship groups pass on information and cultures to their next generations.
- Kinship provides continuity between the generations. Socialization of child and initial child care is done in a kinship unit. The transference of property and social positions from one generation to the other takes place in kin groups.
- Kinship plays a responsible role by serving as a social framework that defines functions, duties, and relations in a social unit which in most circumstances involves a community.
- It generates a sense of belonging and identity enabling a person to be well acquainted with his or her position in the family and the society at large.
- Kin provides a range of support networks emotionally, financially or operationally at critical life events such as child birth, marriage or funerals.
- Kinship usually governs inheritance and property rights and jurisdiction over family assets.
- It also helps to determine intermarriage patterns and relationships between families contributing to social economic development.
- Kinship is essential in the intergenerational transfer of cultural values, practices, and knowledge.
- It provides behavioral expectations including caregiving and loyalty and obligations associated with family ties.
- These functions vary across cultures but are fundamental to human societies.

Chapter 8: Social Control

1. What is social control? Why is it necessary?

Society is a collectively of groups and individuals. It exists for the welfare and advancement of the whole. The mutuality, on which it depends, is possible to sustain by adjustment of varied and contradictory interests. The structure pattern continues to exist because of its inbuilt mechanism and sanction system. Social control which implies the social intercourse is regulated in accordance with established and recognized standards, is comprehensive, omnipotent and effective to stimulate order, discipline and mutuality; and to discourage, and if need be, to punish the deviance. The aim of social order, Parsons has well said, is "nipping deviant tendencies in the bud". If that be not done, social order would cease to exist; the law of the brute would prevail. The world would be that 'brutish' and 'nasty' state will prevail in society.

The term, 'social control', is widely used in sociology to refer to the social processes by which the behaviour of individuals or groups is regulated. Since all societies have norms and values governing conduct (a society without some such norms and values is inconceivable), all equally have some mechanisms for ensuring conformity to those norms and for dealing with deviance. Social control is consequently a pervasive feature of society, of interest to a broad range of sociologists having differing theoretical persuasions and substantive interests, and not just to sociologists of deviance. Some theorists, such as ***Émile Durkheim***, refer to this form of control as regulation. Sociologists identify two basic forms of social controls:

a) Internalization of norms and values
b) External sanctions, which can be either positive(rewards) or negative (punishment).

Definition

- "Social control focuses on the capacity of a social organisation to regulate itself."

-Morirs Janowitz

- "Social control refers to the techniques and the strategies for regulating human behaviour in any society**."**
  -Roberts

Necessity of social control

Social control is necessary for an orderly social life. The society has to regulate and pattern individual behaviour to maintain normative social order. Without social control the organisation of the society is about to get disturbed. If the individual is effectively socialized, he confirms to the accepted ways from force of habit as well as from his desire of being accepted and approved by other persons.

1. **Reestablishing the Od Social System:**
   The main need of the social control is to keep the existing order intact. In other word it is the desire of the society to make its member to live in manner in which their forefathers have been living. Although enforcement of the old order in a changing society may hinder social progress, yet it is necessary to maintain continuity and uniformity in society.
2. **Regulation of Individual Social Behaviour:**
   Social control is necessary in order to regulate the individual behaviour in accordance with the social objectives and social values. This helps to maintain the social order. Unless the individuals live up to the prescribed norms of conduct and unless their self-seeking impulses are subjugated to the welfare of the whole, it would be quite difficult to maintain social organisation effectively. Hence, social control is necessary for the society in order to exist and progress.
3. **Obedience to Social Decisions:**
   Society takes certain decisions. These decisions are taken in order to maintain and upheld the values of the society. Through social control attempt is made to get the social decision obeyed.
4. **To Establish Social Unity:**
   Unity is not possible without social control. Social control regulates the behaviour of individuals in accordance with established norms which brings uniformity of behaviour and brings unity among the individuals.

5. **To bring Solidarity:**

   Social control is to create the feeling of solidarity in the minds of people. In the competitive world, the weaker group may be exploited by the stronger group or equally powerful groups may clash among themselves. This affects the harmony and order. Some groups may develop -social attitudes and pose danger to the organisation of the society. Therefore, there is necessity for the different groups and institutions.

6. **To bring Conformity in Society:**

   Social control is intended to bring about uniformity in the behaviour of the individual members of the society and to bring about different types of conformities in their societies.

7. **To Provide Social Sanction:**

   Any marked deviation from the accepted norms, is considered a threat to the welfare of the group as a whole. Hence, sanctions are used by the group to control the behaviour of the individuals.

8. **To Check Cultural Maladjustment:**

   Society is continuously undergoing changes. The individual has to adjust his behaviour according to changes taking place in the society. But all the individuals cannot adjust themselves to new situations. Some may become deviants. Thus, social control is necessary to cheek maladjustment of individuals. No doubt social control is needed to prevent the society from disintegration. The need is greater in modern society because of its highly complex character and disintegrating forces present in it, says Kimball Young. It has become the habit of the people to violate rules and social norms. If the agencies of social control do not act effectively society may suffer from chaos and disintegration.

2. Discuss about the various formal and informal agencies of social control.

By “agencies of social control” sociologists mean the systems (or arrangements) through which social norms or rules and values of a society are communicated and made effective. They are definite, concrete entities- composed of people related to each other- which give expression to the normative patterns that are to be followed. They are the ‘executive’ agencies for implementing the institutional norms of a society. The survival and smooth functioning of the society is possible only when there exists in its social harmony, social solidarity and social order.

Since all social norms are accompanied by sanctions that can be formal or informal, we shall discuss the role of the various agencies of social control under two broad heads: formal social control and informal social control.

Formal Social control

The formal means of social control come from institutions such as the state, law, education and those which have legitimate power. They apply coercive measures in the case of deviance.

I. LAW

In primitive societies, the groups followed similar occupations and individuals shared a direct, personal and intimate relation among themselves. These folkways, mores and customs sufficed in controlling the individual behaviour. There was almost unquestioned compliance with the informal mechanism of social control. In contrast, modern societies are characterized by immense diversity, individualism, division of labour and differentiation in terms of work, ethics and lifestyle. Urbanization and accelerated movement of people striving for a better and dignified life has changed the worldview of social groups. Relationships have become formal. Customs and folkways seem inadequate to control diverse population groups. Simultaneously, the State has grown stronger and more specialized in nature. It is now necessary and possible to regulate individual behaviour by a formulating a set of common laws which are backed by the legal, administrative and political machinery of the State. Laws and enforcement agencies are replaced by customs and mores as the regulators of behaviour and ensure social order and control.

Law has been defined in two ways:

(i) Ideal behavioral norms and

(ii) Rules that are promulgated by the State which are binding in nature. Individuals abide by laws due to two primary reasons:

A. **Fear of punishment:**

Punishment by the State results in curtailment of essential freedoms of individuals and hence acts as a deterrent. The fear of punishment serves as a potent mechanism of social control by deterring individuals from engaging in behaviors deemed harmful or

unacceptable by a society or authority. By establishing clear consequences for transgressions—whether legal, social, or moral—this fear reinforces compliance with rules and norms. It operates through both external enforcement, such as laws and penalties, and internalized guilt or shame. While effective in maintaining order, reliance on fear can suppress individual freedom and creativity, fostering an atmosphere of repression. To be sustainable, it should be balanced with positive reinforcement and opportunities for ethical decision-making.

B. **Rule conforming habit:**

Many individuals believe that adherence to laws is necessary for their own wellbeing and prosperity as also for social stability and progress. This is called the "rule conforming habit". The family, educational institutions and religious preachers all play a role in inculcating and sustaining this behaviour. Laws have their origins in customs, traditions, religions and judicial decisions. As such, they very often have a moral dimension too. This moral dimension and the fact that laws are supported by legal and institutional arrangements enable them to bring about a degree of conformity in human behaviour. Laws that have both customary and legislative support are readily accepted. In modern states, laws are promulgated by legislative organs and enforced by the state through governments. The government, in this context, includes all official agencies and functionaries through which the State achieves its ends.

II. **EDUCATION:**

Along with laws, education has been an important agency of social control. It prepares the child for social living and teaches her / him the values of discipline, cooperation, tolerance and integration. Educational institutions at all levels (i.e. school, college, university, etc.) impart knowledge as well as ethics through formal structured courses and behavioural inputs. The different pace of the educational system in different societies depends on changing social mores, level of development and social needs. Thus, in ancient Indian society, the emphasis was on religious scriptures, philosophy and metaphysics. However, with the ushering in of the Industrial Revolution, the focus shifted as social development has resulted in an increased demand for knowledge in other creative areas and managerial skills. At schools, the ideas of democracy,

secularism, equality and national goals are communicated to students in addition to the emphasis on our shared history, culture, heritage, norms and values.

III. STATE:

State has a vital role in administering social control. Sociologists have defined the State as "an association designed primarily to maintain order and security, exercising universal jurisdiction within territorial boundaries, by means of law backed by force and recognized as having sovereign authority". State functions through the government. Modern nation-states strive to be welfare states, i.e. they seek to provide to the citizens a wide range of social services like education, medical care, old age pension and unemployment allowance. These are achieved by means of the cooperation of individuals and through collective efforts of the media, civil society and other social institutions.

Informal Social Control

In primary groups, the relationships are close, direct and intimate. Social control is often maintained by informal mechanisms such as customs, traditions, folkways, mores and religion. These are adopted means of informal groups. Informal means of social control include established and accepted institutions relating to socialization, education, family, marriage, religion, etc.

(a) Folkways:

Folkways are norms to which individuals conform. It is customary to do so. Conformity to folkways is not enforced by law or any other agency of the society. It is the informal acceptance of established practices in each group or society. Folkways are manifested in matters of dress, food habits, observance of rituals, forms of worship and methods of greeting, etc. For instance, food habits in north and south India are different and these habits often persist even when the person has moved to a different location away from her / his earlier surroundings.

(b) Mores:

Mores refer to moral conduct as distinct from the customary practice of folkways. They influence the value system of a society and are in the form of social regulations which aim

to maintain social order. Mores seek to regulate the relationship between individuals in defined situations, viz. between wife and husband, parents and children, student and teacher, etc. They may also refer to general social relationships in terms of honesty, truthfulness, hard work, discipline, etc. Since mores are consciously designed and created with a view to preserve them, violations of these often entail penalties. They are perhaps the strongest mechanisms of informal social control.

(c) Customs:

Customs are the long-established practices of people, which occur spontaneously but gradually. Along with regulating social life, they also bind them together. In primitive societies, customs were powerful means of social control, but in modern times, they have weakened due to a rise in the forces of rationality and diversity.

(d) Religion:

Religion exercises a powerful, albeit unscientific, influence on its adherents. Emile Durkheim defines religion as the unified system of beliefs and practices related to sacred things. Those who have common beliefs and practices are united into one single moral community through religion.

Chapter 9: Social Change

1. Discuss the Marxist theory of Social Change.

Karl Marx was the famous exponents of Conflict Theory of Social Change.

According to him, "The history of all hither existing societies is the history of class struggle. Slave-master and slave, lord and serf, guild-master and apprentice, all of them have stood in constant opposition to each other and carried on an increasing struggle, at time secret, at times open, which has always ended with the revolutionary transformation of the whole society or the mutual destruction of the warring classes."

Marx explains social change in terms of the dialectical principle-the law of contradictions. He proves that structural change lies in the forces of production and relation of production which

together constitute the economic structure of the society. He states that changes in these forces bring about corresponding change in the superstructure of society, the social institutions, values and beliefs.

He believes that economic factors and conditions alone are responsible for Social Change. According to him, when society gives up one economic order and accepts the other, there is always a social change. He also explains how the social order has passed through five phases called the oriental, the ancient, the feudal, the capitalist and the communist with the social change. He visualizes how the social order in which a state of perfection by prevailing the principle "from each according to his capacities, to each according to his needs".

According to Karl Marx, the actual vehicle of social change is class conflict. For class conflict, the relationship between the forces of production and relations of production is decisive. It is the contradictions between these that lead to class conflict and to revolutionary structural change.

The above discussed theory is the Marxist theory of Social Change.

2. What is Social Change? Is Social change necessary?

Social change is the change in the society. Social change denotes the variations in social life through time. Social change implies change in social system through time. Society is nothing but social relationships. Hence, social change is a change in social relationships. Social relationships include social process, social patterns and social interactions. These include the mutual activities and relations of various parts of society.

The definitions of social change given by the eminent sociologists are:-

- "Social change is a term used to described variations or modification of any aspect of social processes, social patterns, social interactions or social organization."

  - ***Jones***

- "By social change is meant only such alterations as occur in social organization, that is, the structure and function of society."

  - ***Davis***

- "Social change may be defined as a new fashion or mode either modifying or replacing the old in the life of a people or in the operation of a society."

- Majumdar

- "Social change refers to any modification in established patterns of inter human relationships and standards of conduct."

- Lundberg

Social change is a crucial aspect of our society. It is the transformation of our social institutions and culture to create a better and more equitable world. The importance of social change cannot be overstated as it is a catalyst for progress.

The necessities of Social Change are:-

1) **Creates a Better Future:-** Social change is essential for creating a better future for everyone. It can lead to a more just and equitable society, where everyone has access to the same opportunities and resources. Impact investing can play a significant role in driving social change by investing in companies that are committed to creating a positive social or environmental impact.
2) **Addresses Social Issues:-** Social change is critical for addressing social issues such as poverty, inequality, and discrimination. Impact investing can help to address these issues by investing in organizations that work to alleviate poverty, promote equality, and combat discrimination.
3) **Encourages Corporate Responsibility:-** Impact investing can encourage corporate responsibility by holding companies accountable for their social and environmental impact. Impact investors can use their investments to pressure companies to adopt more sustainable practices and promote social responsibility.
4) **Promotes Innovation:-** Social change can drive innovation by creating new solutions to social and environmental challenges. Impact investing can promote innovation by investing in startups and organizations that are dedicated to developing new solutions to social and environmental problems.

These are the reasons for which Social Change is necessary.

3. Discuss the factors of social change.

Social change is the result of the interaction of various factors. They are

i) Biological (population)
ii) Technological
iii) Economic
iv) Cultural

Biological Factors (Population Factor)

Biological factors, along with other factors have an influence on social change. The qualitative and quantitative aspects of population, related to heredity are a biological factor. The biological factors are the size of population, the composition, selection and hereditary characteristics of successive generations. These factors are affected by the social attitudes, interest and values that control sex relations, marriage, racial intermixture, the size of the family, etc. Various kinds of social behavior induce biological change.

The important reason for population explosion is the extensive and intensive cultivation of agricultural land, the significant technological change, the adoption of urban life and expansion of international trade. The population growth passes through a series of the following changes:-

(i) High birth rate and high death rate leading to small or no increase in population.
(ii) High birth rate with low death rate resulting in population increase.
(iii)Low birth rate and low death rate resulting in population stabilization.

Technological Factors

MacIver and Page enumerate the following effects of technology also on social changes :-

i) **Change in values**:- With the introduction of technology, scientific temper and reasoning become part of the human personality. Old moral values are no longer held in any respect. In respect of religion, greater stress is laid on secularization. Human relations are being relegated to background. Greater attachment can be seen to pomp and show. Introduction of rail and bus transport was more effective in weakening the practice of untouchability.

ii) **Effect of social institutions**:-

- **Family:-** The institution of family has undergone a great change. Nowadays women are not confined to home alone. Joint family system gave way to nuclear families. Marriage bonds have lost their sacramental and religious values.
- **Effect on urban life**:- In the cities new social groups have been formed, new economic institutions have developed. It has also adversely affected the physical conditions of the people. Social disorganization has become a part of urban life.
- **Effects of religious institutions**:- Greater use of technology made the people cease to have faith in spiritual value of the Almighty. Greater faith is reposed in reason than the faith.
- **Effect on State:-** With the use of technology. State became more powerful and able to exercise its control over its subjects. Nowadays States have to carry out numerous and complex functions and it can enter into the private life of the individual.

Economic Factors

The relationships between economic factors and social change are :-

i) Economic factors influence the physical and mental characteristics of the population. The difference between the rich and the poor has an impact on society and sometimes is also responsible for social change.
ii) Economic factors influence the birth and death rates and other vital social processes.
iii) Economic factors have direct and powerful impact on crime, suicide and migration.
iv) Economic factors very much determine the form of social organization and the social change.
v) Economic factors influence religious institutions and the attitude of people towards religion and he adopts new attitudes.

Cultural Factors

Cultural factors do play an important role in social change in many ways. They are :-

- Social norms, values, beliefs, etc. are parts of the culture. They not only determine and influence the behaviour of the members of the society, but also change them according to

the new developments. These cultural factors have given birth to technological factors and determine their direction.

- The cultural factors study the tone of thinking in the society. Whatever the material progress is made in the society is carried out in the direction in which the thinking of the people goes.
- Cultural factors are responsible for creating new situations. According to ***Max Weber,*** Protestantism grew out of the primary stage of capitalism and its new values and norms created new situations and also brought about new changes.

4. What is the nature of social change ?

Change is the process of becoming different in anything observed over some period of time. Change is the law of nature. Change is the law of life. All nature testifies to the pervasiveness and inevitability of change. The Reasons change, the man changes and so the societies change. Social change is the change in the society. Social change denotes the variations in social life through time. Social change implies change in social system through time. Society is nothing but social relationships. Hence, social change is a change in social relationships. Social relationships include social process, social patterns and social interactions. These include the mutual activities and relations of various parts of society.

Nature and characteristics of social change:

- **Social change is continuous**: Society is always undergoing endless changes. Society cannot be preserved in a museum to save it from the ravages of time. From the dawn of history society has been in continuous flux.
- **Social change is temporal**: Social change is temporal in the sense it denotes the time sequence. In fact, society exists only as a time-sequence. Innovation of new things, modification and renovation of the existing behavior and the discarding of the old behavior patterns take time.
- **Social change is environmental**: It must take place within a geographic or physical and cultural context. Both these contexts have impact on human behavior and in turn man changes them. A social change never takes place in vacuum.

- **Social change is human change**: The sociological significance of the change consists in the fact that it involves the human aspect. The composition of society is not constant, but changing.
- **Social change may be planned or unplanned**: The direction and tempo of social change are often conditioned by human plans and programmes of man in order to determine and control the rate and direction of social change. Unplanned change refers to change resulting from natural calamities such as- famines, floods, earthquakes etc.
- **Short versus long-run changes:** Some social changes may bring about immediate results while some others may take years and decades to produce results. This distinction is significant, because a change which appears to be very vital today may be nothing more than a temporary oscillation having nothing to do with the essential trends of life, some years later.
- **Social change is an objective term**: The term social change describes one of the categorical processes. It has no value-judgments attached to it. To the sociologist social change as a phenomenon is neither moral nor immoral, it is amoral. It means the study of social change involves no value judgment. One can study change even within the value system without being for against the change.
- **Social change may create chain reaction**: Change in one aspect of life may lead to a series of changes in its other aspects.

For example- change in rights, privileges and status of women has resulted in a series of changes in home, family relationships and structure, the economic and to some extent political pattern of both rural and urban society.

5. Explain theory of Cultural Lag.

Cultural lag is a sociological phenomenon or theory that takes place when changes or advancements in material culture occur at a faster rate than changes in non-material culture. In other words, scientific progress or advancements in technology outpace the accepted values or beliefs found within a society. The new developments may therefore be refuted or disputed based on morals or established beliefs.

The term cultural lag refers to the notion that culture takes time to catch up with technological innovations, and that social problems and conflicts are caused by this lag. Cultural lag is not only a concept, as it also relates to a theory and explanation in sociology. Cultural lag helps to identify and explain social problems and to predict future problems.

The term was coined by the sociologist ***William F. Ogburn*** in his 1922 work "Social Change with Respect to Culture and Original Nature." According to Ogburn, cultural lag is a common societal phenomenon due to the tendency of material culture to evolve and change rapidly while non-material culture tends to resist change and remain fixed for a far longer period of time. His theory of cultural lag suggests that a period of maladjustment occurs when the non-material culture is struggling to adapt to new material conditions.

Due to the opposing nature of these two aspects of culture, adaptation of new technology becomes rather difficult. As explained by ***James W. Woodward***, when material conditions change, changes are felt in the non-material culture as well. But these changes in the non-material culture do not match exactly with the change in the material culture. This delay is the cultural lag.

Cultural lag creates problems for a society in different ways. Cultural lag is seen as a critical ethical issue because failure to develop broad social consensus on appropriate uses of modern technology may lead to breakdowns in social solidarity and the rise of social conflict. The issue of cultural lag tends to permeate any discussion in which the implementation of some new technology can become controversial for society at large.

According to ***Ogburn***, culture has two aspects- One is material, i.e. concrete objects like dwellings, radio, tools, utensils, articles of clothing, paintings, etc., And other is non-material, i.e. the abstract creations of man such as language, literature, science, art, law, religion, etc.

As compared with non-material, the material aspect is inclined to progress rapidly. The non-material part of culture lags behind. It is this faltering action which is termed cultural lag.

According to Ogburn, "the strain that exists between two correlated parts of culture that change at unequal rates of speed may be interpreted as a lag in the part that is changing at the slower rate for the one lag behind the other".

In the sphere of fashion, dress, artificial beautification, art, recreation, etc., culture is changing very rapidly but the change in the sphere of religious notions is comparatively very slow.

Citing an example of cultural lag, Ogburn has stated that the advent of the motor car was disastrous for railway companies as many became bankrupt as a result of their inability to compete with motor trucks for hauling material over short distances.

Causes of Cultural Lag

Cultural lag can be attributed to several factors that affect the pace at which different components of culture evolve and adapt. Understanding these factors is crucial for comprehending why cultural lag occurs and how it impacts society.

- **Ideology:-**

  Non-material culture is influenced by ideology. Ideas enquired whether they are 'right' or wrong. good or bad, efficient or inefficient and later some are accepted and they are called ideologies. An ideology is an idea supported by a norm. We are encouraged to believe it, not because it is true, but because such belief is regarded as right and proper in our society. The non-material culture is influenced by ideology and lag behind. For example, changes in religious opinions are slow and few. A major cause contributing to the slow speed of change in religion is that traditions are deeply respected.

- **Technological Innovation:**

  The rapid pace of technological innovation is a primary driver of cultural lag. Advances in technology often outstrip society’s ability to adapt its values, norms, and legal frameworks. For instance, the advent of the internet and social media has significantly outpaced the development of laws and regulations governing privacy, data security, and online behavior.

- **Psychological dogmatism :-**

  Man, commonly respects old concepts, dogmas and mores. He prefers to follow the path of his ancestors. In such spheres as religion, novelty is not only objected to, but also regarded as a sign of depravity. Hence, man's psychological dogmatism is one major cause of cultural lag.

- **Institutional Inertia:**

Institutions such as governments, legal systems, and educational establishments are often slow to change. This institutional inertia can hinder the adaptation of non-material culture to new technological realities. For example, educational curricula may not keep pace with technological advancements, leaving students inadequately prepared for the demands of the modern workforce.

- **Social Values and Norms:**

  Social values and norms tend to be deeply ingrained and resistant to change. Even when new technologies present clear benefits, societal acceptance can be slow due to entrenched beliefs and practices. For instance, despite the benefits of renewable energy sources, societies heavily reliant on fossil fuels may resist transitioning due to established economic interests and cultural attitudes towards energy consumption.

- **Economic Factors:**

  Economic considerations also play a role in cultural lag. The cost of adopting new technologies can be prohibitive, leading to delays in widespread implementation. Additionally, economic interests tied to existing technologies may resist change to protect their investments. This economic resistance can prolong the period of cultural lag as society grapples with balancing innovation and economic stability.

Criticism

- Some criticized that cultural lag is artificial and imagined.
- Some sociologists do not like to include material object under the concept of culture on the ground that culture consists of abstract thinking or that it has a meaning only after it has been internalized' and becomes a customary part of the conduct of the members of a society.
- Some criticize that Ogburn's distinction between material and non-material culture is not clear.
- A major defect of Ogburn's theory lies in the fact that the same term cultural lag has been employed for all disequilibrium occurring in the process of social change.

In spite of the above criticism, Ogburn's theory of cultural lag is very much helpful in the understanding of the cultural process or change.